THE

FREEMASONS'

MONTHLY MAGAZINE.

BY CHARLES W. MOORE,

GRAND SECRETARY OF THE GRAND LODGE OF MASSACHUSETTS.

VOLUME XXV.

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TO

THE MEMORY

OF THE LATE

HON. WILLIAM BLACKSTONE HUBBARD,

OF COLUMBUS, OHIO,

PAST GRAND MASTER OF THE GENERAL GRAND ENCAMPMENT
OF THE UNITED STATES,

AS

A MEMORIAL OF HIS EMINENT ABILITY AND DISTINGUISHED
SERVICES AS A MASON,

This Volume of the Freemasons' Magazine

IS AFFECTIONATELY DEDICATED.

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THE

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MONTHLY MAGAZINE.

VOL. XXV.] NOVEMBER 1, 1865. [No. 1.

OUR TWENTY-FIFTH VOLUME.

THE present number of this Magazine is the initiatory one of the twenty-fifth year of its existence; and although it is not our purpose on the present occasion to extend our introductory remarks to any length, we nevertheless feel that it would be at once, in appearance at least, a mark of want of good taste, were we to abstain altogether from giving expression, however briefly, to some of the thoughts which are naturally suggested by the occasion. Twenty-five years!—a quarter of a century! A small period, perchance, in the great calendar of time, and in view of the great Creator of time and of all things of time; but in the history of man, and the things pertaining to mortality, a period vast, solemn, most important, and often, nay rather almost always, pregnant with many and mighty events. If we glance over almost any quarter of a century of the world's history, we shall find ample confirmation of the truth of this; and if called upon to adduce instances in proof, the difficulty to be met will be found to consist, not in deficiency, but in over-abundance. A quarter of a century! Let the events of the last quarter of the eighteenth attest what terrible catastrophies, what wondrous and startling changes, that space of time may suffice to bring about in the whole aspect and structure of political and social life, not only in a nation, but throughout a continent, nay, the world. We need only refer to the great Revolution of France under the weak and unfortunate Louis XVI., and all its wonderful, and, alas! too often horrifying circumstances and associations, together with the results reflected therefrom upon the whole political arrangements of Europe, to illustrate our reference. A quarter of a century! Why, what has not the quarter of a quarter sufficed to bring to pass in this our own time and our own land? Let the terrible record of the late Rebellion of the South give the answer. We do not make these references with any design of comparing our own humble labors with such exalted and world-wide influencing events, but simply with the view of impressing upon the minds of our readers the real import and value of the term, "a quarter of a century,"—a period of time which we often find to be thought very lightly of, and that, too, by those who have the most reason to be grateful to a kind Providence for their own prolonged life.

The "FREEMASONS' MAGAZINE," then (to return from our digression), enters to-day upon its twenty-fifth year, having from the date of its first publication been conducted by the same editor, and, we do not hesitate to add, upon the same principles enunciated by us at starting. It is not with feelings of unbecoming pride, but of heartfelt gratitude, that we assert that these facts stand alone and unique in the history of Masonic literature. In the first place, there is no other instance of a Masonic periodical of a similar kind (devoted *exclusively* to Masonry) having maintained an existence, much less a thriving and prosperous existence, for so long a period. And, secondly, in the history of periodical literature at large, without restricting our remarks to that of Masonry alone, we believe the instances are very few in which a monthly magazine has been conducted by the same editor for the same period of time. The impression on our mind, writing from memory alone, is, that William Gifford, editor of the "Quarterly Review" of England, and who ably conducted that extreme Tory magazine for sixteen years, may be taken as an average example of the longest duration of editorial tenure of office. Referring to the former fact, it would be absurd to disclaim a warm affection for, and just pride in, this our cherished literary offspring; but we do not think that this affection has led us, in reviewing the articles that have appeared in and the work that has been accomplished (and which stands to-day a work of stability) by this Magazine, during the last twenty-four years, to exaggerate its claims, or think too highly of its merits. Indeed, we merely cite the opinion of impartial critics, many of them personally unknown to us, when we assert, that there does not exist to-day, in the Old World or in the New, any such repertory of Masonic information and instruction as is afforded by the twenty-four volumes of this Magazine. A careful inspection of these volumes will convince any one, that while regularly supplying, month after month, carefully prepared accounts of all the more important Masonic events occurring in different parts of the Union, a careful and continuous attention has also been paid to Masonic history and jurisprudence; while at the same time the pure and ancient principles and doctrines—the old LANDMARKS—of Masonry have been faithfully and steadily maintained and defended. Nor will the uninitiated reader have failed, we trust, to find in each number of our publication something at least to attract his attention and excite his curiosity, if not to instruct his intellect and extend his knowledge. And our readers will bear us witness, that, while neither seeking nor desiring to step in any matter a line's breadth beyond the just limits of our proper path of duty, and much less to wound unnecessarily the feelings of any, we have never been deterred by motives of fear or favor from giving free expression to our opinions on every subject connected with the welfare of our Order. Ever ready to award a just meed of praise to the RIGHT and TRUE, we have been equally ready at the call of duty to hold up to the reprobation of our brethren what has seemed to us wrong, and adverse to the principles of Masonry. Especially have we ever opposed, as we ever shall, so long as our voice and pen retain any power, to the best of our ability, those innovations which from time to time have of late been attempted to be introduced into the ritual and rules of our Order, and upheld, firm and unaltered, the LANDMARKS set up by the fathers of our institution for the guidance and government of their successors through all time. If, in the performance of what has seemed to us a sacred duty, we have ever given offence undeservedly to any of our brethren, we avail ourselves of this anniversary occasion to say, that zeal in the Masonic cause, not personal ill-feeling, has been the source and origin of a circumstance which we should be the first to lament. We venture to assert, that no editor ever yet carried on a publication of any weight, even for a single year, without being drawn into some little differences and disagreements. Surely it would be something more than a miracle then, if, *in a quarter of a century*, we had escaped such troubles. To all from whom we have differed on matters not intrinsically wrong we would say, on this natal day of our Magazine existence, "Let bygones be bygones!"

"Yes; for all mankind are brothers,
High and low, far and near;
And the more we see of others,
All the more we hold them dear."

ARMY LODGES.—MASONIC COMITY IN WAR.

We have had frequent occasion during the late Rebellion to record in our pages many gratifying evidences of the power and beneficence of Masonry on the field of battle, in the hospital, in the prisons, and in the personal intercourse of belligerent brethren, whenever the chances of war have brought them together, and afforded opportunity for the exercise of that fraternal sympathy and consideration which is so beautifully illustrated by the symbols, and forcibly inculcated by the precepts, of our common brotherhood. Army Lodges have been the media through which this friendly and fraternal sympathy has most frequently manifested itself, and been kept alive and active, under circumstances when all considerations of humanity were lost in the passions and sectional animosities of the contending parties. We are not insensible to the fact that objections have been raised to the encouragement of such Lodges, on the ground that the personal satisfaction and benefits which may accrue to the brethren composing them are more than counterbalanced by the danger to which the institution at large is exposed from the admission of unworthy members, and their encroachment upon the jurisdictional rights of the Grand Lodge of the States in which they may happen to be temporarily located. We think, however, that these objections are not well founded, and that the evils complained of arise rather from an abuse or misunderstanding of the powers and privileges of such Lodges than from any inherent or necessary defect in the organizations themselves. The liability to admit unworthy members is an evil to which all Lodges, whether local or movable, are in common exposed; and we are not aware that this liability is greater in one place than in the other. It will hardly be contended, that as worthy citizens, patriotic men, and eligible candidates for Masonry, are not to be found among those who are fighting the battles of our country, as among the residents of our large and populous cities; and we have yet to learn that there is any marked difference in the moral status of the two classes, gauging them by their relative condition in social life. The admission of unworthy members is an accident, from which no order of men, whether social, political, or religious, can claim exemption. All are equally exposed to it. Good and bad men are to be found in all conditions of society,—in the hut and in the palace, on the battle-field and in the more peaceful walks of business-life. Masonry, in common with the Church, claims the privilege of selection; and, in the exercise of this privilege, it is, in common with the Church, open to mistakes and impositions. Neither would knowingly accept an unworthy man, nor reject a worthy applicant, by reason of his social condition in life or occupation. The exercise of a wise precaution is all that can be demanded of either; and this should be conducted irrespectively of the accidents of social position.

As to the second objection, it will be found to lie entirely in a misapprehension of the legitimate powers and extent of the jurisdiction of this class of Lodges, or in an abuse of their privileges. They are originally derived from the practice of our English brethren, and are of considerable antiquity. The Masonic Constitutions of England provide that "no military Lodge shall, on any pretence, initiate into Masonry any inhabitant or sojourner in any town or place at which its members may be stationed, or through which they may be passing, nor any person who does not at the time belong to the military profession, nor any military person below the rank of a corporal." In this country, we have no general written regulation on the subject; but the rule is, that the Lodge shall strictly confine its work to the regiment to which it is attached, and that it shall not initiate any resident of a State or Territory wherein there is a Grand Lodge established. The *regiment* is to the army Lodge as the *town* is to the local Lodge, except that the former is clothed with powers of jurisdiction over all persons belonging to the regiment whose legal residence is within the State from which it receives its authority; whereas the latter is ordinarily restricted to the town in which it is located. Neither can initiate sojourners, or persons whose legal residence is in another State. The exercise of more extensive powers than these would be in contravention of the jurisdictional rights of other Grand Lodges, and therefore Masonically unlawful. In the regular service, the regimental Lodge, as in England, is invested with unlimited jurisdiction in the regiment, that being the residence or home of the soldier. We, however, have no such Lodges in this country.

That this rule, as here explained, has in some instances been disregarded, and that persons have been initiated over whom the initiating Lodge had no lawful jurisdiction, is doubtless true; but it is also true, that similar irregularities are constantly occurring in our local Lodges all over the country. In both cases, such proceedings are without authority, and are an abuse of privilege. The objection, therefore, is a general one, with which army Lodges are no more chargeable, and for which they are no more responsible, than are the local Lodges.

It may not be out of place to remark here, that, by the first Dispensation issued by the Grand Lodge of Massachusetts, in the late Rebellion, the power to initiate candidates was withheld, and the Lodge was only permitted to meet and open for improvement and social intercourse. It was soon found, however, that other States were granting more extensive powers; and Massachusetts yielded to what seemed to be a necessity. And though she has not, on the whole, any cause for regret, but, on the contrary, reason to be proud of the general good conduct of her Lodges in the army, it might have been as well had she adhered to her original determination. She would at least have stood exempted from any suspicion of having encroached on the jurisdiction of her sister Grand Lodges.

As already intimated, military, or travelling Lodges, as they are called abroad, are common to the armies of England and other European governments; and in the colonial times of our own country, and before the establishment of any Grand Lodge in America, we find them in the British regiments stationed in Massachusetts and other provinces. The second Grand Lodge in New England, over which General Joseph Warren presided as Grand Master to the end of his eventful life, was established in 1769, on the joint petition of St. Andrew's Lodge (local), and Army Lodges No. 58 of the Registry of England, and No. 322 of the Registry of Ireland,—the last two being attached to British regiments then stationed in Boston. Travelling Lodges were also common to the American regiments both before and during the Revolutionary War. As early as 1738, the Grand Lodge of Massachusetts granted a "deputation," as the instrument of authorization was at that time called, to the R. W. Edward Huntingford, to hold a Lodge in his majesty's 28th regiment, stationed at Louisburg. And, in the same year, the R. W. Abraham Savage, of Massachusetts, was commissioned by the same authority "to congregate all Free and Accepted Masons in the expedition intended against Canada, at Lake George, or elsewhere, into one or more Lodges, as he shall think fit, and appoint officers," &c. Again: in 1756, the M. W. Jeremy Gridley, the ablest lawyer of his time, as Grand Master of the Grand Lodge of Massachusetts, commissioned his brother, Richard Gridley, the accomplished engineer who threw up the redoubt on the night preceding the battle of Bunker Hill, "to congregate all Free and Accepted Masons in the present expedition against Crown Point, and form them into one or more Lodges as he shall think fit, and to appoint wardens and other officers to a Lodge appertaining." And again: in 1779, after the breaking-out of the Revolution, a Charter was granted by the Massachusetts Grand Lodge, of which General Warren had been Grand Master, to General John Patterson, Col. Benjamin Tupper, and Major (afterwards General) William Hull, to hold a travelling Lodge in the American army, to be called "Washington Lodge." Other States followed the example of Massachusetts, and also what, as we have seen, was the general Masonic practice, at that time, both in Europe and America. In 1779, Washington ordered General Sullivan into what was then known as the Susquehanna country, to stop the ravages of the Indians. The different detachments belonging to the expedition formed a junction at Tioga Point; and, while there, the Grand Lodge of Pennsylvania granted to Col. Proctor, of the artillery, authority to hold in the camp a movable or travelling Lodge; and, during the entire campaign, this Lodge was opened almost every evening in the encampment. New York and Connecticut also, we think, both had their Army Lodges at this time, though we have not the means at hand to enable us to give the date of their organization. In these Lodges, large numbers of the officers of the army, both North and South, were initiated, and became in after-times among the most active and influential members of the institution. Their returns were always promptly made to the parent body; and their operations in the field, and their moral and social influence among the officers and soldiers, are spoken of in their reports in unqualified terms of approbation.

We give in this connection the following interesting anecdotes, which illustrate the general character and beneficent influence of Army Lodges more forcibly than any language we could command:—

After having routed a detachment of the British army, the Charter and Regalia of a Lodge fell into the hands of the American General Parsons. Actuated by the genuine principles of Masonry, he immediately returned them to the British commander, with a note in the following words: "When the ambition of monarchs, or the jarring interests of States call forth their subjects to war, we, as Masons, are disarmed of that resentment which stimulates to indiscriminate desolation; and, however our political sentiments may impel us in the public disputes, we are still brethren, and, *our professional duties apart*, ought to promote the happiness and advance the welfare of each other. Accept, therefore, at the hands of a brother, the constitution of the Lodge Unity, No. 18, held in the 17th British regiment, which your late misfortunes have put it into my power to restore to you."

The following anecdote of a similar character is given in the London Freemasons' Review, for July, 1834:—

"The Masonic Chest of Lodge No. 227, of the Registry of Ireland, held in the 46th British regiment, by the chance of war, fell into the hands of the Americans. They reported the circumstance to General Washington, who embraced the opportunity of testifying his estimation of Masonry in the most marked and gratifying manner, by directing that a guard of honor, under the command of a distinguished officer, should take charge of the chest, with many articles of value, belonging to the 46th, and restore them to the regiment." The surprise, the feeling of both officers and men, may be imagined, when they perceived the flag of truce that announced this elegant compliment from their noble opponent and still more noble brother. It was a scene of moral beauty; a triumphant vindication of the purity of Masonic principles.

Similar instances have occurred in different parts of the country during the late rebellion. Several of them have already been noticed in our pages. The first of which we have any information occurred at Norfolk, Va., where the Jewels and Regalia of the Masonic bodies at that place fell into the hands of our distinguished brother, Major-General Butler, by whom they were carefully preserved, and subsequently returned to their proper owners. Still more recently, the Charter and Jewels of the lodge at Newbern, N. C., fell into the hands of the national forces on the capture of that place, and were taken possession of by the Master of one of our own Army Lodges, and forwarded to the Grand Master of this Commonwealth for safe keeping. We had the pleasure a few months since to restore them to their rightful owners; and we have now a similarly pleasant duty to perform in returning the Charter and Master's Gavel of St. Mary's Lodge, at St. Mary, in the State of Georgia, the particulars of the capture of which, and their preservation, are eloquently described in the following interesting letter, which accompanies their restoration: —

To the Worshipful Master, Wardens, and Brothers of St. Mary's Lodge, A. F. and A. M.,
St. Mary's, Georgia.

Old Colony Lodge of Hingham, Mass., sends greeting: —

Circumstances which cannot be better or more exactly described, perhaps, than as the "fortunes of war," have strangely made us the keepers for some time past of the Charter and Master's Gavel of your Worshipful Lodge; and now that the channels of communication between the Northern and Southern sections of our country are open again, at the close of an unhappy civil war, we determine to return the same to you, with every expression of fraternal interest and good-will.

The brother but newly initiated into the secret mysteries of our ancient and honored institution, from whose hands we received them for safe keeping, and at whose request we became their depositary until such time as we could properly restore them, remained with us but a few days, and is now absent beyond the reach of correspondence (as your letters fail to elicit an answer). Therefore to state with any fulness of detail how the property of another and so distant a Lodge is rightfully in our possession, is at this time impossible. Anxious at the earliest available moment to restore their own to the brethren of St. Mary's Lodge, and to transmit there with our sentiments of undiminished friendship as members of the mystic tie, suffice it to say, that an engineer of a Federal gunboat, connected with the late blockading fleet on the Atlantic coast, on going ashore at the village of St. Mary's, at the close of a bombardment, we believe, found the place deserted by most of its white population; and on entering a building, which had suffered from the guns of our ships, or had been broken into and rifled of its contents, found himself unexpectedly within the sacred precincts of a Masonic Lodge; and on the floor lay a roll of parchment and a small mallet, which, on examination, he believed to be the Charter of the Lodge and the W. Master's Gavel. To him who had but recently gained admission into the sublime arcana of our brotherhood, they were, of course, objects of exceeding interest and value; and lest they should come to the eyes of the unworthy, or be lost utterly, he took them with him to his boat: whereupon, being almost immediately ordered North, he improved the first opportunity to commit them to the strict charge of a sister Lodge, for the purpose, as already stated, of their ultimate restoration to the place from which they were taken.

Through the M. W. Grand Lodge of the State of Massachusetts they will come to you; and when the parchment is again unrolled in your presence, or the venerable gavel in the W. Master's hand shall strike once more the opening or the closing of the Lodge, may the one read to you anew as a pledge of a tried but faithful friendship, and the other echo to you, from a far Northern State, the pulsation of hearts not alienated from their Masonic Brothers in the South.

The war so bitterly waged — now ended as we trust forevermore — has proved in many affecting ways the majestic character and regal worth of the great Institution of Free and Accepted Masonry. It has hovered like God's Angel of Mercy over the bloody battle-field. It has ministered its loving charities to the wounded and dying. It has relieved the sufferings of the prisoners. It has preserved the sacred ashes of the honored dead; and, when the soldier was struck down, it has discovered to him a friend and brother in the foe.

Its principles of liberality, brotherly-love, and charity, have stood the fiery trial; and the obligations to which all swear fealty who bow the knee at the consecrated altar have shown their binding force to be strong as links of steel.

And now that the strife is over, and the sword is returned to its scabbard, may we not expect that the same Institution, co-extensive with the whole domain of our land, which has so mitigated the cruelties of war, shall also act no small part in the earnest and difficult work of national "reconstruction," of restoring to health and wholeness our dismembered country; of re-establishing in wisdom, strength, and beauty — which Masons are taught to believe "are about God's throne, as the pillars of his court" — a Union of States under one constituted head, whose archetype shall be the human frame, — a living organism of related and co-operative parts, fitly joined together and compacted by that which every joint supplieth, edifying itself in love; many members, but one body.

It is at once the pride and the glory of our grand fraternity, that it measures no man by this world's standard of high and low; that it is above the littleness which makes blood or birthplace the test of moral and intellectual worth; and knows no difference of nation, as Greek or Roman, as Jew or Gentile, in the ministration of its rites, or the bestowment of its gifts. In this it resembles the wisdom and goodness of Deity; of Him, the Supreme Architect of the Universe, the initial of whose Holy name is suspended in every duly appointed Lodge of Ancient, Free and Accepted Masons, from the canopy in the East. And we are sure that such an institution, so pure in spirit, so lofty in interest, with principles so noble and so grand, will naturally and inevitably adopt the line of God's gracious providence, and welcome, though it come through tears and agony, every advancement of truth and human happiness. So mote it be. Once more, Brethren, we salute you.

E. Waters Burr, *W. Master.*
C. N. Marsh, *Acting Senior Warden.*
Benj. Studley, *Junior Warden.*
Joshua Young, } *Com. of*
Enos Loring, } *Old Colony Lodge.*
Bela Whiton, }

A true copy from the Records of Old Colony Lodge.

Attest,

Sept. 5, 1665. C. W. S. Seymour, *Sec.*

A SINGULAR CASE.

A candidate for initiation was proposed, elected, and the time set for initiation; at which time the candidate refused the honors of Masonry in profane terms. Subsequently the money was returned by vote of the Lodge. After a while he repented, and some wanted him initiated without ceremony; others demanded a new ballot; and others still thought he should petition again. He having dismissed himself, and the Lodge having dismissed the case by returning the money, it seems to us that he must petition again. What do our contemporaries say? We should like to hear from them.

[We find the above in the "Trowel," by Bro. Reynolds; and, if our opinion can be of any satisfaction to him, it is that the Lodge has no case before it. A new petition must be presented, and we would then black-ball the candidate. We have "profane" men enough already among us, without adding to the number. Besides, the course, as well as the manner of the petitioner, was an insult to the Lodge.] —*Ed. Mag.*

AUTOBIOGRAPHY

OF THE

LATE BROTHER HENRY FOWLE, WRITTEN IN 1833.

(Concluded from page 366, vol. 24.)

March 22. At daylight I left that fine village, (Granville,) having taken leave of my kind friends the night before, and about nine o'clock arrived at the beautiful village of Salem. Having received letters of introduction from several of the most respectable Knights at Granville to their friends at Salem, I was received with all the respect due to the office I had the honor to sustain, and with all the cordiality and friendship of an old acquaintance; and in one hour we were as familiar and jocose as if we had belonged all our days to the same Encampment. They were in number twenty-five, — young, ardent, and enterprising fellows; no distant formality or affectation, but all the friendly warmth of a Purkitt, with all the vivacity of a Loring, Dame, Moore, and many others I could name. Sometimes I almost thought myself among my old friends in Boston; but, in speaking of Knights, I found I was full two hundred miles from that much-loved asylum.

My first inquiry was respecting their authority to hold an Encampment: they told me that not long since the Knights at Stillwater (another village about twenty miles south of Salem) had revived their Encampment, and had conferred the Orders on a number of persons belonging to Salem; but, not being well supported, had not done much, and offered to sell their charter, regalia, &c., to the Knights at Salem, for the sum of $50. The money was paid, and a day appointed for the delivery of the goods. On the day appointed, a worthy Brother Knight was selected to repair to Stillwater and receive the articles: he went, but was told that the charter could not be found, and that they had no regalia! Three persons only had the bargain to make on the part of the Stillwater Encampment, which had been known by the name of Montgomery Encampment; and as the charter was not to be found, these three worthy Knights gave an instrument which they declared to be their quit claim of all right and title to Montgomery Encampment: this written instrument was all the authority they had for their work. I could not but smile at the manner in which they had been duped. That men of intelligence and shrewdness in other matters — respectable lawyers, eminent merchants, and ministers of the gospel — should know no better, is to me most surprising; but it was too late to reflect. The Knight who was sent on this wild-goose chase returned with his finger in his mouth, and the precious instrument in his pocket What could be done? No charter, no furniture, no cash, no honor! They then, in their despair, adopted a measure almost as wild as the other was unfortunate: they formed an Encampment, predicating their authority upon that instrument, expecting yet to obtain the promised charter; and, in order to enable them to forget the shameful transaction, they changed the appellation of the Encampment, and called it Washington Encampment, after the county in which Salem is situated. But the best informed among them were dissatisfied, and hailed my appearance with enthusiasm, as a messenger of peace, who came, not to punish, but to remit their sins of ignorance, and restore them to honor and self-esteem.

At the first opening of the business they threw themselves upon my mercy, and promised to do as I should dictate. Finding them so humiliated and chagrined, I spared the reproaches I had intended at the commencement of their recital, and studied how I could be most useful, not only to them, but to the Orders generally, and to the Grand Encampment of New York particularly.

I then required them to take the obligations as I had done, including allegiance to the Grand Encampment of New York and the General Grand Encampment of the United States, and their solemn promise, on the honor of a Knight Templar, that they would petition the Grand Encampment of New York, at their next session, for a charter of recognition: all this they did with great cheerfulness and solemnity. I then recited the lectures, when they declared that they had never before known any thing of the Orders!

After two days spent in teaching the officers, — so that they were able in some measure to assist me, — we conferred the Orders on one of the members: they were absolutely enchanted; and, as they before knew no use for their swords, they have scarcely parted with them a moment since this day.

March 25. To-day is their stated Quarterly meeting, and I saw them from various parts of the country: they think nothing of coming twenty-five, thirty, or even forty miles, to attend Encampment, and always dine together.

March 26. At the hour appointed, the Knights assembled; but the travelling was so bad, that the four candidates we expected did not arrive: however, we mustered about twenty rank and file, and conferred the Orders upon one candidate; when those who were not present before were much pleased, and cordially approved of the measures their officers had taken for improvement. At three o'clock we sat down to an elegant dinner, and at six o'clock repaired to the hall, and recommenced instruction; at ten I took leave of them, telling them I should start on the morrow for home. After I had retired, they passed a most flattering vote of thanks to me, accompanied with their friendly wishes for my happiness, and safe return to my family.

March 27. Waited for the stage until eleven o'clock, after which I must travel forty-seven miles (to Albany) before supper. I had anticipated much pleasure in visiting that ancient city; but I was not — at least at that time, — to have that satisfaction. At eleven o'clock, we embarked in an open wagon; the stage coach having broken down the night before. We were only four passengers; but the roads were so excessively bad, that we were able only to reach Speigletown, — a village in the township of Lansingburg, twelve miles short of Albany, — where we arrived at three o'clock the next morning. Here I learned that the stage for Boston always started from Albany precisely at two o'clock, P.M., and of course was already gone; and, if I proceeded to that city, I should have to wait until Monday for a passage, but that a stage from Troy would be at Speigletown at six o'clock, which would take me on; so I laid down in my clothes, and slept an hour. At six o'clock I started again in a new carriage, the construction of which rendered it more uncomfortable than the old wagon. The road was frozen and very rough, and only one passenger besides myself. This fellow-passenger was a handsome *widow* of twenty-three: her husband had left her four years since, and now resided somewhere near the Lakes. She was going from Troy to Bennington, and had been on a visit to her sister at Albany. We were very sociable: and it could not be otherwise; for the motion of the carriage was so excessive, that we were sometimes almost on our heads; at others, at full length across the seats; at others, our heads, and even our noses, would come in contact with such violent concussion, that it resembled the butting of two furious rams rather than the salutation of two human beings. In this manner we travelled in ten hours the immense distance of twenty-eight miles; and, however pleased I had been with my widow, I was very glad to quit the infernal machine, which had almost dislocated every bone in our bodies. Here my fellow-passenger was at home; but what was my chagrin to see another wagon drive up to the door, the whole of which appeared as though it was fitted out by two parishes, and what one gave the other took away! A board nailed across from side to side served to perch the driver upon, behind whom, on a kind of a rude box, with a back six inches high, sat a fine old woman of seventy-six years. She had travelled four hundred miles, and was on a visit to her daughter, who was married, and resided at Newton, Mass. She was very neat and clean, and would weigh two hundred pounds. Finding no other conveyance could be procured, I took my seat beside her; and in a moment we were rattling over the frozen ground, to the no small diversion of the spectators, who laughed to think what an infernal jolting we should get on the road. However, we had proceeded about three miles, when, driving at full speed down a sharp and rough hill, our seat gave way, and we were precipitated to the bottom of the wagon! I fell across the old lady, and received no injury; but she, poor creature! was launched straight forward, feet foremost, on her left side, one leg under the driver's seat: the other foot took the driver in the back, and hurled him head foremost on the horses. Unfortunately the ruins of our seat had in them several long nails, which, being disengaged from the sides of the wagon, projected their ugly points in such a manner, that, taking the old lady's petticoats, they stripped them up to her shoulders; and, her right leg having passed quite over the driver's seat, she could not extricate herself without help, which I could not afford her. Finding she was not hurt, I had leisure to survey the figure before me, (the driver was too much occupied with his horses to observe us), and I thought I should have expired with laughter at the comical figure we exhibited. She, however, had no reason to be ashamed, – it was an accident. As soon as the driver could stop the horses, he proceeded to help me in extricating the lady: but when he turned, and saw the pickle we were in, he was nearly suffocated, endeavoring to suppress his risible faculties; and the lady herself, instead of taking offence at our mirth, joined with us in laughing at the accident. We finally, succeeding in reseating ourselves, pushed on about six miles farther, where, with hammer and nails, we repaired our wreck, and, fixing another cross-seat, took in four new passengers. We were now heavy enough to keep the wagon pretty well down; and, the sun having thawed the surface of the ground, we were not so much jolted as before: but our progress was very slow, — about three miles an hour. However, there was no remedy; and patience, with the assistance of fresh horses, brought us safely to town on Sunday evening at six o'clock; and, if ever I take another journey at such a season of the year, it shall be after I have forgotten the fatigues of this.

APOLOGY FOR THE EXCLUSION OF LADIES.

Having a few blank pages, I will give you what I call my apology for the exclusion of the ladies from a participation in the labors and pleasures of Freemasonry: it is an extract from an address I delivered before St. Andrew's Lodge, at the installation of their officers, in 1815: —

When the Supreme Architect of the Universe had launched from his unerring hand not only this beautiful globe which we inhabit, but all those glorious orbs, those worlds of light, which roll through the vast expanse, guided by Omnipotent wisdom; when he had created the various grades of beings, — from the seraph who flies to perform his will, to the meanest reptile of the dust, — and had pronounced them to be good, *very good* — he said, "Let us make man." Man was accordingly made, and endowed with reason; made also capable of subjecting all other creatures to his will, — "of contemplating the glorious works of creation, and adoring his great Creator." But, although hailed lord of all, man was not happy; for he was alone. And God said, "let us make an helpmeet for man." Accordingly, arrayed in celestial beauty and innocence divine, woman — the last, best gift of Heaven — stood before her enraptured lord, — "so lovely fair, that what before seemed fair in all the world seemed now mean: grace was in all her steps, Heaven in her eye; in every gesture, dignity and love."

This most amiable of beings, this partner of our joys, this soother of our sorrows, we have forbidden to participate in the pleasures of the Lodge. Is it that she is unworthy of our mysteries, incapable of preserving our secrets, and of performing our delightful duties of friendship, humanity, and benevolence? No, my Brethren: the man who can cherish an idea so disgraceful to the ladies is as unworthy to be called a Brother as he is undeserving their love and affection. Why, then, is lovely woman excluded from the Lodge? Let me ask you, my Brethren, were she now about to enter the Lodge as a candidate, which of you, with steady hand, could perform the office of preparation, and with undeviating steps conduct her to the Masonic altar? Where is the man, who, with a blooming, panting beauty kneeling before him, could collect his distracted thoughts, and with that solemnity, that precision, so highly necessary, qualify her for the mysteries to be unveiled? and, when seated in the Lodge, who could curb the ambition of aspiring to her smiles? Who could repress his envy at the preference given some happier Brother? Who could moderate his anger at the disappointment of his hopes? He who could do this must be more or less than man.

"WELCOME HOME" TO DR. LEWIS.

Welcome the coming, speed the parting guest. — HOMER.

OUR readers have been informed more than once within the last six months, through the pages of this Magazine, that our distinguished Past Grand Master, Dr. WINSLOW LEWIS, of this city, was spending the summer in Europe for the benefit of his health. We have now the pleasure to announce his safe arrival home. During his absence, he has revisited most of those places of interest in England and the sister kingdoms with which former visits had made him familiar. Passing over to the Continent, he has also revisited France, Switzerland, Italy, Holland, and most of the Germanic States. In Italy, where he had formerly resided for two or more years, and whose classic grounds possess a peculiar charm for all intelligent tourists, he spent about two months, revelling in the rich intellectual pastures of Rome, Naples, Florence, and other equally attractive storehouses of art, science, and literature. While there, he informed himself as to the present condition of Italian Masonry, and made the personal acquaintance of eminent Brethren of the fraternity. He speaks encouragingly of the future of the Order under the direction and through the powerful interests of the father of Italian national redemption, the world renowned GARIBALDI, as Grand Master. On his arrival in England, he was received by the Supreme Council, thirty-third degree, with the usual and imposing ceremonies of that eminent Body; and was entertained at a banquet in London, at which were present its distinguished President, *Dr. Leeson*, and a large assembly of gentlemen and Brethren of the nobility. He speaks of his reception here as among the most pleasant and agreeable incidents of his journey. In Paris, he was received in a similar manner by the Lodge Henry IV., at which there were present about one thousand Brethren, it being a special occasion for the reception of Abd-el-Kader, the distinguished Arab chief. At the Hague, he was also received with great kindness by the leading Brethren; as also at Geneva, in Switzerland. Indeed, wherever he went, and took the opportunity to make his presence known to the Brethren, he was greeted with that fraternal kindness and consideration which his eminent Masonic services and personal accomplishments will never fail to command for him wherever he may sojourn.

On his arrival home he was received at the wharf by a delegation of his Brethren and personal friends, and conducted to his residence; and, on the following evening, was complimented with a home-welcome by the members of "Winslow Lewis Lodge," at their private room. This was not intended as a formal reception, but as a "family greeting," our Brother being an honorary member of that excellent Lodge. The occasion was one of mutual congratulation, and was conducted in a manner not less creditable to the good taste and liberality of the *host* than to the gratification of their distinguished guest.

On Monday, the 16th of October, our Brother was again complimented with a formal reception by St. ANDREW'S LODGE, of this city; W. Brother EDWARD

STEARNS, Master. It was one of those rare occasions of hearty greeting and social enjoyment of which no description by the pen can convey to the mind of the reader any just and clear conception. To realize it fully, with all its heart-gushings and generous impulses, one must have been present and participated in it.

The Brethren of the Lodge, and invited guests, numbering in all about sixty persons, assembled at Freemasons' Hall at half-past 3 o'clock, P.M. At 4 o'clock, dinner was announced; when the company proceeded to the large hall, where the tables were spread with a degree of elegance unsurpassed. The display of flowers and candelabra, with the varied and rich viands, all tastefully arranged, gave to the scene an appearance of beauty rarely equalled. Had we room, we should be pleased to give the entire "Bill of Fare." It is, however, sufficient to say that this part of the festival was intrusted to W. Brother L. L. Tarbell, who on this, as on all similar occasions, fully verified his reputation as the most accomplished caterer in the city.

The intellectual part of the ceremonies began at about 6 o'clock, and continued several hours. These were inaugurated by the Master of the Lodge in a few brief and pertinent remarks, in which he introduced R. W. Brother MOORE, as having, at his request, consented to make the "reception speech." Of this it is enough to say that the speaker referred, 1. To his long intimate personal and Masonic relations with the honored guest. 2. To the eminent services and sacrifices of the latter in the cause of Masonry. 3. To his late visit to Europe, and the flattering reception he had met with there. 4. The "Welcome Home," and the giving of the righthand of fraternal love. His remarks were listened to with marked attention, and were kindly received.

The reply by R. W. Brother Lewis was eloquent, feeling, and appropriate to the occasion. He thanked his Brethren of the Lodge for the honor they had done him, and for the interest they had always manifested in his welfare. He spoke of his long connection with the Institution, of his late visit to Europe, and of the happiness he felt on being again domiciliated in his own native city, and among the friends of his heart. His remarks were received with great favor, and elicited the warmest sympathy and applause of his Brethren.

The next speaker was the M. W. Grand Master PARKMAN; and, almost as a matter of course, he made an eloquent and effective speech. He warmly congratulated the doctor on his safe return, and extended to him, in behalf of the Grand Lodge of the State, an earnest and cordial welcome home. He was listened to, as he always is, with attention and pleasure by his Brethren.

The next speaker was the R. W. Brother C. C. DAME, Deputy Grand Master, who made a brief and pertinent speech. And he was followed by the Rev. Brother WM. R. ALGER, who had been the travelling companion and friend of Dr. Lewis in his late journey. We need not say that our talented Brother was both eloquent and happy in his remarks for he is always so. He never fails to command the attention and interest of his hearers on any subject or occasion on which he is called to speak. He confined his remarks mainly to his tour in Europe, and recited several interesting incidents and anecdotes connected therewith. Brief speeches were also made by several other Brethren, — by Brother A. G. Smith, Master of Winslow Lewis Lodge; Brother Charles W. Slack, Master of Massachusetts Lodge; Brother George E. Stearns, of St. Andrew's Lodge; Brother John Candler, of Eluesis Lodge; Brothers Tucker, Whitney, W. W. Baker, and others whose names do not occur to us. The speaking was all of a higher order, and was marked by singular appropriateness. Our R. W. Brother Dr. Henry G. Clark recited an original poem, which was well received; and W. Brother Wm. D. Stratton, Grand Marshal, read the following neat and acceptable contribution to the intellectual part of the entertainment: —

With joyous hearts we gather here to-night,
Where all is radiant with a halo bright;
Where hand grasps hand, a friendship hard to prove,
And heart meets heart, exchanging love for love;
Where nought of sorrow finds a place to rest,
And care is banished far from every breast:
For thought of ills that shade our pathway o'er
We left in passing through the outer door.

This spot, to-night, Joy claimeth for its own:
On every side, let sweetest flowers be strewn;
From every lip let sounds of gladness flow;
And every cheek with pleasure brightly glow;
Let thought and deed with one accord be moved,
To welcome him, the *one* by all beloved.

Not as a conqueror from the field of strife,
Whose path is paved with many a human life;
Whose greatest victories cause the bitter moan
To fall for those whose deeds can ne'er be known;
While men stand ready high to raise his name,
Exalt his worth, his mighty deeds proclaim.
No! — him we welcome brings to us no fame
From fields where lay the wounded and the slain.
No trumpet's sound proclaims a grand parade;
No glittering tinsel serves to mark his grade:
The fame he brings is nobler and more bright
Than that achieved amid the deadly fight:
His victories of more lasting glory prove;
For they are won in kindness and in love.

Do we not know the generous heart that beats
Within that breast; the ready sympathy that meets
A prostrate brother, when a kindly word
Is of more value than rare gifts bestowed?
Have we not seen that ever-open hand
Extended where deep sorrows darkly stand;
Scattering its blessings with no stinted care,
But sweet and silent as the summer air?
Time with his ruthless hand has snatched no part
Of the pure love that sprung within his heart

When first his feet in mystic circles trod
Where we are taught man's love to man and God.
That love has stronger grown as time has past:
Each year beholds it firmer than the last.

Seas for a time 'twixt him and us have rolled;
A summer's sun has risen and grown old;
Absence has strengthened what before was known, —
How dear to us our brother had become!
But now, within our midst again we see
The same loved form, the smile so frank, so free
Again our hearts, with gladness filled, rejoice
To hear once more that well-remembered voice.
Then will not all, with one accord exclaim,
"Depart not, brother, from our midst again?"

We have omitted to say that the speeches were interspersed with singing by a voluntary choir, and constituted one of the most attractive and delightful features of the occasion. The songs were impromptu, and were introduced with remarkable readiness and appropriateness. For this, and for the eminent success of the entire proceedings at the table, the brethren of the Lodge are largely indebted to the admirable tact and ability of their accomplished Master. The company dispersed at about eleven o'clock, each and all feeling that they had paid a just tribute of fraternal respect and affection to a beloved and honored brother.

JERUSALEM ENCAMPMENT OF FITCHBURG.

One of the principal topics of interest the last month in Masonic affairs, has been the institution of a new encampment at Fitchburg, and the installation of its officers. The ceremony took place on Friday evening, Oct. 13, and was performed by the Grand Master of the Grand Encampment of Massachusetts and Rhode Island, assisted by most of the Grand Officers. The Grand Body was opened at the Masonic Hall, Fitchburg, at half-past seven o'clock, and proceeded at once to the asylum, where they were received by the new encampment in full ranks. The Grand Master assumed the east, and opened the services. The lessons and prayers were effectively rendered by the venerable Father North, of Lowell, and the singing and chanting by a very excellent and select choir of Fitchburg; at the conclusion of which the Grand Master solemnly constituted and erected the knights petitioners into a new encampment, to be known and recognized as *Jerusalem Encampment* of Fitchburg. The installation of its officers then succeeded, and Sir Edmund Dana Bancroft was duly installed its first Grand Commander by the Grand Master.

Sir Knight Bancroft is favorably known in these degrees in Masonry as a ripe and industrious scholar in Masonic lore, and is also favorably known in Blue Masonry as one of our best and most correct grand lecturers. We congratulate the new encampment on the excellence of their choice, and have no doubt that under his administration Jerusalem Encampment will take a high stand among her sister institutions. The remaining officers were installed by the R. E. Deputy Grand Master, and proclamation was made by the Grand Warder.

The Grand Master then delivered a most instructive and entertaining address, taking his theme from the name of the new encampment — *Jerusalem*. Like all the literary propuctions of this writer, it was judiciously conceived and admirably constructed, evincing not only a clear knowledge of biblical history, but also familiarity with works of profane writers on that period.

Commencing with the early days of the Holy City, he gave a rapid sketch of its history and progress to the reigns of David and Solomon, when universal peace, uncounted wealth, the wisdom and clemency of its princes, and the worship of the true God, indicated Jerusalem above all cities as enjoying the presence and especial favor of the Almighty. These were the days of Jerusalem's glory, when the elegance and grandeur of its palaces, the opulence and pride of its nobles, and, although an inland city, its vast commerce, marked Jerusalem as one of the most important cities of the Orient.

But the days of Jerusalem were numbered. Internal dissentions, foreign wars, wicked and tyrannical rulers, and more than all, perhaps, the sacrifice on Calvary, hastened the doom of the proud city.

By a natural transition, the speaker passed on to the subject of the Knights Templars, whose Order was instituted at the beginning of the twelfth century by Baldwin II., for the defence of the Holy Sepulchre and protection of Christian pilgrims. He traced their origin, rapid rise and progress, their pride and arrogance, their great power and wealth and political importance, their ultimate dispersion and fall, and finally their assimilation with the Order of Masonry. The speaker concluded with an earnest exhortation to the members of the encampment.

The address was listened to with marked interest, and was highly appreciated by a very attentive audience. The services concluded with the following hymn of the twelfth century: —

HIERUSALEM, MY HAPPY HOME.

Hierusalem, my happie home,
When shall I come to thee?
When shall my sorrows have an end?
Thy joyes when shall I see?

O happie harbour of the saints!
O sweete and pleasant soyle!
In thee no sorrow may be found,
Noe greefe, noe care, noe toyle.

Hierusalem! Hierusalem!
God grant I soon may see
Thy endless joyes, and of the same
Partaker aye to bee!

Thy walls are made of pretious stones,
Thy bulwarks diamonds square;
Thy gates are of right orient pearles,
Exceedinge riche and rare.

Thy turrets and thy pinnacles
With carbuncles doe shine:
Thy verrie streets are paved with gould,
Surpassinge cleare and fine.

Thy houses are of yvorie,
Thy windows crystal cleare,
Thy tyles are made of beaten gould,
O God! that I were there.

O, my sweete home, Hierusalem!
Would God I were in thee!
Would God my woes were at an end!
Thy joyes that I might see!

We omitted to mention that the occasion was enlivened by the presence of the fair of Fitchburg, who assembled in goodly numbers, and evinced by their attention the interest they took in what concerned their fathers, husbands, and brothers.

At a late hour the services were concluded; when, by invitation of Commander Bancroft the entire company repaired to the Fitchburg Hotel, the spacious dining-room of which was thrown open and an excellent supper served. Due attention having been paid to this important matter, the Commander welcomed the company and expressed the pleasure it gave him and his command to witness so full and pleasant a gathering. After further gratulatory remarks, he proceeded to call upon the distinguished guests present; and short and pertinent speeches were made by the Grand Master, W. S. Gardner; Sir L. S. Bancroft; Deputy Grand Master, C. H. Titus; Sir Thos. A. Doyle, Sir Benj. Dean, and others. The occasion was one of rare enjoyment; and, at a late hour, — so late we dare hardly specify, — the company, after again singing the above song, *Hierusalem*, which we predict will be a favorite Templar song, dispersed.

MT. VERNON CHAPTER, ROXBURY.

THE above is the name of a new Chapter of Royal Arch Masons, which has been working the past year under a dispensation, in the neighboring city of Roxbury. The ceremony of organizing and constituting it under a charter was performed on the 5th of October last by the Grand Chapter of the State, M. E. Solon Thornton, G. H. P. The ceremony took place in the new and beautiful Masonic Hall, and in the presence of a large number of companions. The government of the chapter is in excellent hands, and its present condition affords the highest assurance of its future success. At the close of the ceremonies in the hall, which were admirably performed by the officers of the Grand Chapter, the companions were conducted to the banqueting-hall, and sat down to a collation prepared for the occasion. The tables were beautifully spread and liberally furnished. No speaking was had at the table; and the company were therefore left free to enjoy the good things before them, and to indulge the more freely in social and personal intercourse. The officers for the year are as follows:—

Rev. John W. Dadmun, H. P.; George Frost, King; Samuel Little, Scribe; R. W. Molineux, Treas.; John F. Newton, Sec.; Charles J. Danforth, Capt. of Host; John W. Lord, P. S.; Ebenezer Adams, R. A. C.; Joshua A. Putnam, George Richards, Daniel Wheeler, 1st, 2d, and 3d M. of V.; E. G. Scott, Tyler; Franklin S. Merrett, Chaplain.

MASONIC LAW.

THE rules which are laid down for the regulation of our conduct as Masons, are embraced in the term, Masonic law. These rules are either written or unwritten; they are either general or local. Some are of universal obligation, and some are not. The former govern the craft, wheresoever dispersed; the latter govern only in particular territories, districts, or Lodges. But no local law or rule can be passed which is repugnant to the universal or common law of Masonry. The moral law is a universal law, and is the foundation of Masonic ethics. Dictated by God himself, it is of superior obligation. It is binding over all the globe, at all times, and in all Lodges. None of the laws of the Order are of any validity if they conflict with it; and such of them as are valid derive all their force and all their authority, mediately or immediately, from this original.

The moral law in Masonry may be regarded as written law; for it is the revealed law, and is found in the Holy Scriptures. The rule by which it is adopted and sanctioned is unwritten; for the Bible is both a light and a symbol of Masonry. Many of the principles of the Order, which have been borrowed from the inspired volume, and embodied in our ritual, are also unwritten; but nevertheless, as moral precepts, their intrinsic obligation depends upon the revealed or unwritten law of God.

Some universal laws, as contradistinguished from revealed laws, derive their force and authority from universal consent and immemorial usage. They need not the sanction of any Lodge or Grand Lodge, by any express act, to give them power and validity; and this is the criterion by which they are to be distinguished from the local or special enactments of Masonic assemblies. They are unwritten laws; by which is not meant that all our universal laws are at present merely oral, or communicated from former ages to the present day solely by word of mouth; but the evidence of many of these laws is to be found embodied in our Book of Constitutions and in our general regulations. In the decisions of Grand Masters, and Masters of Lodges, may be traced the sense and proper construction of these laws; and therefore such decisions contain evidence of them. Their real institution and authority are coeval with the authority of Freemasonry: they have been transmitted from age to age in all their original power and force; and, unlike the common law of England or America, they cannot be repealed. No edict or statute of a Grand Lodge can alter, change, or modify them in the least particular; while all edicts, statutes, resolutions, or by-laws, passed in derogation of those laws, are absolutely null and void. They bear a necessary and intimate relation to one another; and none of them can be changed without endangering the beauty, harmony, and strength of the whole code. Our ceremonies and traditions are substantially the same in all Lodges. None of the landmarks can be legally changed in any of their essential features.

Some emblems or symbols may have been in the progress of time and civilization added to the tracing-board; but, if rightly understood, they cannot be said to conflict with the original designs, at least in the opinion of those who adopted and use them. There is a remarkable unity of purpose and design pervading the whole system or body of Masonry, and that unity is protected by the highest sanctions. The universal voluntary law is received by the general consent and uniform practice of Lodges in general, and also on account of its manifest utility, as also on account of its being made immutable as well as universal: it was prescribed by the founders of Masonry, and every Mason must yield a willing obedience to it.

The distinctions which exist between the local and universal laws should be kept in mind. A local law may be modified or repealed. The constitutions, regulations, and enactments of Grand Lodges may be altered or amended at the will and pleasure of the bodies which passed them. The form of petition for degrees, the rules for fixing the fee for admission, — in fact, all the by-laws of a Lodge, — are generally local in their character; but the rules which designate and establish the qualifications of candidates are of universal obligation, and can never be repealed. So with the mode of initiation, the manner of preparing a candidate to take the several degrees, and the way in which he is brought to a knowledge of them; for these usages are universal.

Such usages or customs which are claimed to be universal are not clearly stated or defined. Precedents or rules which are not repugnant to the law, and which are contained in the Masonic ritual, must be followed. And, in the construction of the fundamental law, the decisions of Grand Lodges, and opinions of eminent Masons, like the decisions of courts of justice, are held in the highest estimation. "They serve as indexes to, and also to explain," the law. The treatises of Glanville and Beacton, Britton and Fleta, Hengham and Littleton, and others, are cited as authority in the courts of common law. In matters of a doubtful nature, we ought always to have regard to the opinions of enlightened Masons; and, unless the opinions are "flatly absurd and unjust," we ought to be governed by them.

Most of our ancient and fundamental laws are hard to misunderstand; for they are couched in plain and unambiguous language. The rules by which the qualifications of a candidate for Masonry are to be tested are generally very clear and explicit. All who have not the regular use of the understanding, or who, in other words, are idiots and lunatics, are incapable of being made Masons. They are incapable of giving that free and voluntary consent which is required of every petitioner for our rites, and cannot enter into any binding contract or obligation. Being totally unqualified for learning the royal art, and understanding its principles, they are excluded from our Lodges: they could only introduce confusion among the workmen, and destroy that harmony and peace which constitute the strength and support of our institution. — *Scott.*

MASONRY IN CHINA.

Our correspondent at Shanghai has kindly forwarded to us a file of "The Friend of China," a semi-weekly paper published at that city, in which we find an interesting sketch of the history and present condition of Masonry in that part of the "Celestial Empire," which we transfer to our pages for the information of our readers: —

THE LODGES, &c., IN SHANGHAI.

As intimated in our last issue, we to-day publish what we believe to be a complete list of Masonic officers in Shanghai, — a formidable array, comprising no less than sixty gentlemen, some of whom hold eminent position in the society of the settlement. And we publish this abstract in the order given to us: viz., first, the Knights Templars' Encampment; second, the Royal Arch Chapter; third, the Royal Sussex Lodge; fourth, the North China; fifth, the Tuscan; sixth, the Ancient Landmark, and seventh, the Cosmopolitan: though with the order so given we do not agree, because it is not either according to dates of charter or warrant, nor dates of establishment, as will be seen from the following notices of the several Lodges.

First in establishment in Shanghai was the Northern Lodge of China, in 1849; next the Royal Sussex, in 1863; then the Ancient Landmark; next the Tuscan; and last the Cosmopolitan.

CELESTIAL ENCAMPMENT.

Sir Knight John Markham, E. C.; L. G. Dunlop, Prelate; E. G. Hogg, First Captain; R. J. Fearon, Second Captain; J. P. Wilkinson, Expert; O. R. Crocket, Captain of Lines; J. P. Martin, Registrar; J. C. Coutts, First Herald; G. W. Coutts, Second Herald; Wm. Phillips, Equerry.

ZION CHAPTER, NO. 570.

Officers elected for ensuing year. — Comp. R. F. Gould, M. E. Z.; C. E. Parker, H.; John Nutt, J.; R. I. Fearon, P. S.; T. K. Holdsworth, Scribe E.; John Markham, Scribe N.; L. G. Dunlop, Treasurer.

ENGLISH CONSTITUTION.

Royal Sussex Lodge, No. 501. — A. F. Heard, W. M.; T. K. Holdsworth, S. W.; T. H. Gibbs. J. W.; Vernon Seaman, Sec. and Treas.; V. Andrews, S. D.; B. W. Fellowes, J. D.; T. R. Wheelock, I. G.; W. Phillips, Tyler.

Northern Lodge of China, No. 570. — John Nutt, W. M.; R. S. Fearon, S. W.; R. A. Jamieson, J. W.; J. M. Lloyd, Sec.; J. A. Maitland, S. D.; J. F. Wallace, J. D.; Johnstone Smith, I. G.; W. Phillips, Tyler.

Tuscan Lodge, No. 1127. — H. A. Sidford, W. M.; O. R. Crockett, S. W.; R. S. Grundry, J. W.; Jos. Jacques, Sec.; S. Oppert, S. D.; E. J. Deslandes, J. D.; D. A. Emery, I. G.; W. Phillips, Tyler.

AMERICAN CONSTITUTION.

Ancient Landmark Lodge.—Chas. E. Hill, W. M.; W. C. Blanchard, S. W.; S. J. Raymond, J. W.; Thomas L. Macready, Sec.; I. B. Eames, Treas.; Benjamin Titus, S. D.; M. D. F. Pendleton, J. D.; B. R. Lewis and T. H. Mackie, Stewards; W. Phillips, Tyler.

SCOTCH CONSTITUTION.

Cosmopolitan Lodge, 428, *s.c.*—Chas. M. Donaldson, R. W. M.; J. G. S. Coghil, D. M.; John Wilson. S. W.; W. H. Devine, J. W.; Jas. Hooper, Treas.; T. S. Borradaile, S. D.; Robert Darling, J. D.; Wm. Tarrant, Sec. *ad int.;* J. M. W. Farnham, Chaplain; F. Farr, M. C.; ——, I G.; W. Phillips, Tyler.

First in chronological order of Lodge establishment is the North China, formerly 832, now 570, under the Constitution of the United Grand Lodge of England. This Lodge held its first meeting in 1849; Archibald Dunlop, Esq., who the year before was Worshipful Master of the Royal Sussex Lodge of Canton, being its first Master. The year following, Mr. Henry Durance Cartwright took the chair; a gentleman who has since risen to a very high eminence in Masonry, and now sits in Grand Lodge as Past Provincial Grand Master for Western India. After Mr. Cartwright came the following Presidents: 1851, J. H. Winch; 1852, W. H. Vacher; 1853, J. L. Maclean; 1854, G. F. Green; 1855, W. H. Vacher; 1856, G. F. Green and C. Wills; 1857, R. Newby; 1858, C. Thorne; 1859, T. Birdseye; 1860, C. Thorne; 1861, A. Campbell; 1862, L. G. Dunlop; 1863, P. Underwood; 1864, R. F. Gould; and now, Br. John Nutt.

During its existence as a Lodge, the place of meeting has several times been shifted. In 1849, the brethren met in a bungalow, now so surrounded by other buildings (next to it being the *Friend of China* office), that it can only be entered by its Chinese proprietor by passing through private property. In 1857, the house now occupied by Counsellor Emmes, Maloo Gate, was known as the Lodge premises. After that, the meetings were held at the German Club; and there it was determined to build that fine three storied building in the Canton Road, where, besides all meetings of Lodges, chapter and encampment, there are those also of the Asiatic Society, Debating Society, &c.

The plans for this building, called by the Chinese, according to the inscription over the portal, *Kwe-itche-tong,* — the Hall of the Compass and Square, — were made by Mr. C. W. Gribble, since deceased, the work being contracted for by a Chinese, at a total cost, including the ground purchase, of taels 11,500, 9,500 of which were advanced by certain of the brethren on loan, free of interest. This has all been repaid; so that, in its property alone, the North China Lodge is the richest in China, — the rent received from the occupants of the lower part of the premises, from the members of the Shanghai Library, and from the other Lodges, &c., being a respectable little fortune. This was anticipated from the first; for, even before the whole of the money was collected for the building, the projectors undertook to entail an annual donation from the Lodge to the following charities: viz,. Royal Freemasons' Charity for Female Children, £50; Royal Masonic Institution for clothing, educating, &c., the sons of poor and deceased Freemasons, £50; the Royal Benevolent Institution, £50.

According to Rule No. 7 of the By-laws, the number of resident members is limited to sixty; the fees being as follows, initiation, taels 20; passing, 10; raising, 10; joining, 10; resident members, per quarter, taels, 12; absent, 6; naval and military members, 3.

The Northern Lodge of China had been in existence nearly twelve years before certain of the members, aided by regularly registered companions to the Supreme Grand and Royal Chapter of England, petitioned for a charter or warrant for constitution as a Chapter of Royal Arch Masons,—the petition being complied with under date the 6th of February, 1861; the first convocation, as Zion Chapter, occurring in May following, under the auspices of Samuel Rawson, Esq., Provincial Grand Superintendent of China; Comps. Jas. Whittal, Z.; C. Thorne, H.; J. L. Maclean, J.; L. G. Dunlop, E.; A. R. Tilby, N; and Comps. H. Murray, G. W. Coutts, W. H. Gibb, L. A. Joseph, S. J. Gower, E. Warden, and A. Brand.

The ordinary convocations of this Chapter are on the first Fridays in February, April, June, and December; the election of office-bearers taking place at the first mentioned, and installation on the third, with emergencies as necessary on a summons of seven days. The ordinary subscription is twelve taels per annum, payable always on the first of January; absent members, three taels; excelment fee, thirty taels, and thirty extra in emergency; companions joining, ten taels.

Still bent on Masonic progress, about a year after the establishment of the Royal Arch Chapter in Shanghai, Sir Knights Rawson and Murray, of St. George's Encampment, London; R. F. Gould, of Melita, Valetta; E. Warden, of Kemys Tynte; Woolwich and Andrew Gammell, of Faith and Fidelity, London,—met at Sir Knight Murray's residence, and petitioned for the charter of an encampment to to be called the "Celestial;" the petition being complied with so as to enable the first installations to take place just as the cool weather commenced in October, 1862. The first Royal Arch Companions of the Chapter holding office after installation as Knights Templars were Charles E. Parker, Expert; P. Loureiro, Register; J. Bernard, Captain of Lines; and A. Ewing, Herald. The encampment now numbers fifty-three knights; and, but for an unavoidable contingency preventing the attendance of Sir Knight Gould, the last encampment would have been signalized by the installation of certain of the senior knights as knights hospitallers of St. John of Jerusalem.

According to its By-laws, the Celestial Encampment meets on third Fridays of the seven months in each year, commencing with October; the Eminent Commander being elected in December, and installed the following month; at which period each Knight pays his annual fee of twelve taels, unless he be an officer of the army or navy; in which event he pays three taels only. Fee on installation, thirty taels; joining, twelve, — which includes registration in Grand Conclave.

Among the traditionary usages of Knight-Templar Masonry is that of a meeting of the knights at least once a year, at a grand banquet. This year, the anniversary of the death of Jaques De Molay — St. Patrick's Day, by the way — was selected by the Celestial Encampment for the annual entertainment, which was given at the club house, and attended or subscribed for by the following knights, — Past Eminent Commanders, Gould, Captain of 31st Regiment, and C. E. Parker, Esq.; Eminent Commander Markham, H. B. M. Vice Consul; Sir knights L. G. Dunlop, Prelate; J. P. Martin, Registrar; J. C. Coutts, First Herald; P. Loureiro, R. J. Fearon, J. Nutt, G. W. Bennett, C. E. Hill, G. A. Wheelock, P. M. Underwood, C. M. Donaldson, G. W. Coutts, W. C. Blanchard, E. J. Des Landes, A. R. Jamieson, H. A. Overweg, T. K. Holdsworth, V. Seaman, the Reverend H. C. Butcher, J. A. Maitland, and W. Tarrant.

"But who was Jaques De Molay," we can fancy we hear asked by those unread in Masonic lore; and in answer it may not be amiss to give a short recital of the very interesting legends by which Templar Masonry is attended.

The Order of Knights Templars had its origin in the Crusades; the establishment in 1119 being specially for the protection of pilgrims on the roads in Palestine. At a later date, the defence of Christianity and the Holy Sepulchre against the Saracens became the avowed duty of the knights, — men of singular chastity and self-denial, and content to live on the charity of Christian lords. Their name of Templars arose from their residence in Jerusalem at a short distance east of the Jewish Temple. Confirmed in their privileges by Pope Honorius the Second, the Order went on and prospered, both in the number of its members and landed possessions. The badge of the Order, in those days, was a girdle of linen thread, — the Knights over their armor wearing, as now, white cloaks, with octangular red crosses on the left breast, to signify that they were ever ready to shed their hearts' blood in the service to which they were devoted.

The Grand Master of the Order had the rank of a prince, and considered himself equal with any of the sovereigns of Europe; each of the knights being, as a rule, men of approved nobility. Combining the privileges of a religious order with those of a military power, they were always prepared for service either by sea or land, and occasionally made conquests on their own account. Entrance into the Order, it was understood, severed all other ties. They had no private property: the Order supported all. In 1291, with the last of the defenders of the Holy Land, the Templars left Jerusalem, and established their encampment on the Isle of Cyprus. Here, with failing fortunes, — and, when in the heyday of their glory, there were not wanting enemies in envious crusaders, the Emperor Frederick II. even accusing the knights of treason and of favoring the Saracens, — a change came over the spirit by which it was presumed they were actuated, — a change which James Bernard Molay, the respected knight whose martyrdom we are now about to tell of, tried in vain to counteract. But here we borrow, as we cannot very well abbreviate, the following passages from the archives of Knight Templardom: —

"James Bernard Molay, of Burgundy, the last successor of the first Grand Master, Hugh, endeavored in vain to reform the degenerate spirit of the Order. Most of the knights cared more for their worldly possessions than for the Holy Sepulchre. The aspirations of many of them for political influence, particularly in France; the mystery which hung over the internal administration of the Order, and which linked together the initiated; but especially its power and wealth, — drew upon it the suspicion and jealousy of princes. Rumors were spread respecting ambitious plans for the overthrow of all the thrones in Europe, and for the establishment of a republic of the nobility; also respecting opinions at variance with the Catholic faith being fostered in the bosom of the Order. In the quarrels between Philip the Fair and Pope Boniface VIII., the Order took part against the king. In consequence of this, Clement V., Philip's friend, under the pretext of consultations for a new crusade, and for a union of the Knights Templars with the Knights of St. John, summoned in 1306 the Grand Master Molay, with sixty knights, to France. After their arrival these and all the other knights present were suddenly arrested, Oct. 13, 1307, by the king's soldiers. Philip seized upon the estates of the Order, removed his court into the Temple (the residence of the Grand Master in Paris), and ordered the trial of the knights to be commenced without delay by his confessor, William of Paris, Inquisitor, and Archbishop of Sens. He endeavored to justify this arbitrary procedure by the horrible crimes and heresies of which the Order had been accused. Historical records represent the accusers as some expelled Templars, who calumniated the Order at the instigation of its enemies. The charge of apostasy from the Catholic faith could not be substantiated. The other allegations — such as that they worshiped the Devil, practised sorcery, adored an idol called *Bahomet*, contemned the sacrament, neglected confession, and practised unnatural vices, were, according to the general opinion of historians down to the present day, malicious misrepresentations or absurd calumnies. A gold box of relics, which the Templars used to kiss, according to the custom of Catholics, was what gave origin to the story of Bahomet; and, because in an age previous to the general reception of the doctrine of Transubstantiation, they practised the ancient manner of celebrating the mass (viz., without the elevation of the host), this was called contempt of the sacrament: their confessing exclusively to their own clerical members was the ground of the charge, that they received absolution from their temporal superiors; and the friendship by which they were united gave imputation to the rise of unnatural practices. In those times of general persecution against heretics, every one whose ruin was resolved upon, and who could not be attacked in any other way, was accused of heresy. Accordingly, Philip being determined, before any Inquisition had taken place, to destroy the Order, for whose wealth he thirsted, the Inquisitors employed, who were entirely devoted to him, and for the greater part Dominicans, — enemies of the Order, — used this means to excite the public opinion against them. By means of the most horrid tortures, confessions of crimes which had never been committed were extorted from the prisoners. Overcome by long captivity and torment, many Templars confessed whatever their Inquisitors wished, since a persevering denial of the crimes with which they were charged was punished with death. Clement V. at first opposed this arbitrary treatment of an Order which was only amenable to the Church; but Philip soon prevailed on him to join in its suppression. Two cardinals were sent to take part in the examinations held at Paris; and other clergymen were united to the Courts of Inquisition in the provinces, in order to impart a more legal appearance to the procedure. Though little was in fact proved against the Templars, the Archbishop of Sens dared, in 1310, to burn alive fifty-four knights, who had denied every crime of which they were accused. In other dioceses of France, these victims of tyranny and avarice were treated in a similar way. The other princes of Europe were also exhorted by the Pope to persecute the Templars. Charles of Sicily and Provence imitated the example of Philip, and shared the booty with the Pope. In England, Spain, Portugal, Italy, and Germany, the Templars were arrested, but almost universally acquitted. The Inquisitions at Salamanca and at Mentz (1310) also resulted in the justification of the Order. Nevertheless, the Pope, at the Council of Vienne, in Dauphiny, solemnly abolished the Order by a Bull of March 2, 1312, not in the legal way, but by Papal authority (*per provisionis potius, quam condemnationis viam*). The members of the Order, according to this Bull, were to be punished with mildness when they confessed the crimes imputed to them; but those who persevered in denying them were to be condemned to death. Among the latter were the Grand Master Molay, and Guido, the Grand Prior of Normandy, who were burnt alive at Paris, March 13, 1314, after they had cited, according to tradition, Philip and Clement to appear before the judgment-seat of God within a year. The Pope, in fact, died on April 19 in the same year; and the King, Nov. 29. The estates of the Order were conferred by the Council of Vienne upon the Knights of St. John, and its treasures in money and precious stones were assigned for a new crusade."

According to this recital, the 13th of the current month was properly the anniversary of De Molay's martyrdom, and the day on which the banquet should properly have taken place. The reason for the alteration, however, was very lucidly explained by our esteemed contemporary, Sir Knight Jamieson, who, after the cloth was removed, and the usual loyal and Masonic toasts duly honored, dwelt long and forcibly on the fanaticism of darker ages, and of the rabid hate so often seen even now-a-days towards men whose most virtuous actions are misconstrued. The sainted Templar whose memory had just been drunk in respectful silence had never been able to clear himself of an accusation of scaling a nunnery for immoral purposes, — the real fact, as all acquainted with the private life and history of that most holy man well knew, being that his ladders were only placed near the nunnery wall for purposes connected with the defence of the Holy Sepulchre.

But we are dwelling too long on Knight-Templar Masonry, and must proceed to a notice of the establishment in Shanghai of the Royal Sussex Lodge.

(To be continued.)

VISIT TO ST. PAUL'S LODGE, GROTON.

We had the pleasure of attending the 69th anniversary of St. Paul's Lodge, at Groton, on Monday, the 2d of October last, and of uniting with the Brethren in their annual dinner and festival, — a custom that has come down from the fathers of the Lodge, and is observed by their successors with commendable fidelity. It is an occasion always looked forward to, especially by the older members, some of whom have been connected with the Lodge for more than half a century, with marked interest and pleasure, and one which is no less heartily enjoyed by the "younger members of the family." The Lodge usually assembles on the morning of the day, transacts its local business, and elects its officers; after which the brethren present repair to the dining-hall of the hotel in the village, and partake of a substantial and well-served "family dinner." In the afternoon, the Lodge receives the Deputy Grand Master of the district, who makes the usual examinations, witnesses the work, and installs the newly-elected officers. The Lodge then is closed at a sufficiently early hour to enable the members, some of whom reside in the neighboring villages, to reach home before or soon after sunset. Such is the annual custom of this fine old Lodge; and we most ardently trust its present members may long be spared to enjoy it in their turn, and to transmit it to successors, who, like themselves, shall esteem it a pleasure to honor the customs and to walk in the paths so long and happily trodden by their predecessors.

The recent occasion was attended by the M. W. Grand Master and a delegation of the members of the Grand Lodge, present by special invitation of the Lodge. At the dinner, short speeches were made by the Grand Master and others. The Grand Master also installed the officers and addressed the Lodge at some length, in his usual pleasant and happy manner.

In the evening, the Deputy of the District, accompanied by his suite and several of the officers of the Grand Lodge, visited Caleb Butler Lodge, at Groton Junction, and witnessed the work of that excellent Lodge on the first degree. The work was beautifully done, and was warmly commended by the deputy and other visiting brethren.

The officers of St. Paul's Lodge, as installed on the above occasion, are as follows: —

Albert L. Fessenden, W. M.; E. Dana Bancroft, S. W.; Daniel Needham, J. W.; Alden Warren, Treas.; A. S. Lawson, Sec.; Mowry Lapham, S. D.; Henry Woodcock, J. D.; David Orann, S. S.; Salmon S. Shepley, J. S.;

Silas Nutting, Marshal; Moses Gill, Tyler; Luther S. Bancroft, Chaplain; E. Dana Bancroft, Alden Warren, Alfred A. Adams, Committee on Charity; Luther S. Bancroft, Librarian.

VISIT OF MONROE ENCAMPMENT.

Wednesday, the 25th ultimo, was a marked day with the Sir Knights of this city. The occasion was a passing visit of Monroe Encampment of Knights Templars from Rochester, N. Y., on their return from an excursion to Canada, Maine, and New Hampshire. They reached the city on Tuesday evening, and were received at the depot by a committee of Boston Encampment, and escorted to the United-States Hotel. On the next morning, the Boston Encampment, in full uniform, and numbering about one hundred and fifty members, took them in charge, and escorted them through the principal streets of the city to Freemasons' Hall, where the visitors were handsomely entertained at a banquet, served up in Brother Tarbell's best style. The address of welcome was made by Sir Wyzeman Marshall, Commander of the Boston Encampment, and was a very neat, eloquent, and appropriate address. The response was given by Sir W. B. Campbell, Commander of the Visiting Encampment. Neat speeches were also made by the Rev. Mr. Alger and others; all of which we should be pleased to transfer to our pages, had we the necessary room; but, the affair happening so late in the month, our space is almost entirely filled up. It is enough, however, perhaps, to say that the festivities at the table were all that could be desired, — good speaking, good music, and good cheer. In the evening, the two encampments visited the Museum by the invitation of Sir Knight Moses Kimball, the proprietor of that popular establishment. On Friday, the visitors, attended by a delegation of the Boston Encampment, paid a visit to Bunker Hill, the Navy Yard, the State Prison, &c., by invitation of Sir Knight Haynes, the warden of the prison, by whom and Bro. George Washington Warren they were handsomely entertained, and in the evening left the city for home.

The parade was a very handsome one, the escorting body appearing in large numbers and new regalia; and we are happy to know that the visitors were delighted with the kind and fraternal reception they had received at the hands of their brother Sir Knights of Boston.

THE "MARKS" AND "TOKENS" OF THE ANCIENT MASONS.

The ancient German operative Masons of the Middle Ages, after having faithfully served their Masters as Apprentices for the term of five years, were required to travel two years more, before they could be admitted into the Fraternity of Masters, in order to perfect themselves in the knowledge of their art. Before setting out on his journey, the Fellow Craft, who was technically declared to be "free," was instructed in the "Gruss" (salute) and "Handschenck," (token of grip), by means of which he could make himself known to the Lodges of regular workmen, and obtain employment or assistance as the case might be. He at the same time received a "Mark," which he was bound to place on all his work, that it might be known and distinguished, and which he was not permitted to alter or change. These marks generally consisted of "right angles, horizontals and perpendiculars," in different combinations, and by many are thought to have been based on ancient formula, and which was used by the Byzantine architects in their distinctive marks. They are to be found in all the gothic edifices of Europe, and the wanderings of separate groups or companies of the travelling architects and builders can be traced by means of the constant recurrence of the same mark in different places. Brother Back, in Germany, has lately published a collection of these Stone-Mason's marks, which forms a valuable contribution to the history of Ancient Masonry. — *Anon.*

The Annual Communication of Boston Council of Royal and Select Masters was held at Freemasons' Hall on Thursday evening, Sept. 28, at which time the following officers were unanimously re-elected for the ensuing year, viz:—

Charles Edward Powers, M. I. G. M.
Edward A. White, R. I. G. M.
George Haslett, I. G. M. W.
Rev. J. P. Robinson, Recorder.
F. A. Peirce, M. C.
William S. Knowles, M. of Ex.
Thomas Waterman, Recorder.
A. F. Chapman, C. of G.
William S. Hills, C. of C.
Charles H. Hall, Sent.
L. L. Tarbell, Tyler.

After balloting for the above named officers, the officers of the Grand Council were duly received, and M. P. Grand Master, William P. Anderson, proceeded to install the officers elect, and the ceremonies were of that agreeable and impressive nature which have heretofore characterized his official labors, and were witnessed by a large number of companions. After the installation ceremonies the Grand Council, by invitation of Boston Council, accompanied them to the banqueting hall, where, after partaking of a sumptuous repast, the companions were highly entertained by speeches from William P. Anderson, M. P. G. M.; William Parkman, M. W. G. M. of the Grand Lodge; Rev. J. W. Dadmun, P. M. P. G. M; and companions Stearns, Brastow, and others.

We are happy to know of the prosperity of Boston Council, and hope its future may be as successful as its fondest friends may desire. Present number f members, 240; admitted last year, 47.

MASONIC CHIT-CHAT.

Abd-el-Kader made a speech at a Freemasons' entertainment in France the other day, which, as coming from the mouth of a Mussulman saint and warrior, possesses interest. We give an extract: "In the persons here present, I thank Freemasonry in every country. I consider Freemasonry as the first institution in the world. In my opinion, every man who does not profess Freemasonry is an incomplete man. I hope that one day the principles of Freemasonry will prevail throughout the whole world, and from that day forward all the nations will be at peace."

St. Andrew's R. A. Chapter.—At the Annual Communication of St. Andrew's R. A. Chapter, Boston, Oct. 4, the following officers were elected for the ensuing year:—

Lyman B. Meston, *High Priest;* George T. Ambrose, *King;* A. F. Chapman, *Scribe;* Charles T. Romney, *Capt. of the Host;* J. N. M. Clough, *Principal Sojourner;* William H. Hills, *Royal Arch Captain;* Francis P. Babbit, *Master 3d Veil;* George E. Hall, *Master 2d Veil;* Charles O. Fox, *Master of 1st Veil;* John McClellan, *Treasurer;* Thomas Waterman, *Secretary;* Rev. John P. Robinson, *Chaplain;* Marlborough Williams, *S. Steward;* Edward A. White, *J. Steward;* Horace G. Barrows, *Organist;* Luther L. Tarbell, *Tyler.*

The Grand Lodge of Illinois held its annual communication at Chicago, commencing on the third of October. Br. Reynolds, Grand Secretary, has furnished us with an abstract of its proceedings in the columns of his excellent "Trowel;" but it came to hand too late for the present month.

President Johnson is said to have been made a Mason in the Lodge at Greenville, East Tennessee, but has never taken any active part in the proceedings of the Order

We have on hand the proceedings of several Grand Bodies, to be attended to hereafter. Our pages have been so much occupied of late by other matter, that we have been more negligent of those proceedings than we should otherwise have been.

We are requested to say that "Charles W. Moore Lodge," at Fitchburg, will hold its regular meetings on the third Tuesday in each month.

Our Great Danger.—The whole number of Lodges on the roll of the Grand Lodge of New York in 1864–5 was four hundred and ninety-eight. The whole number of initiations during the year was eight thousand nine hundred and fifty-one. This gives an average of rising one hundred and seven to a Lodge! The probability is that the smaller Lodges in the interior of the State did not make one-third of this average, and that some at least of the Lodges in the larger cities must have exceeded it by some hundreds! It was this wholesale and indiscriminate making of Masons that furnished the material for, if it were not the direct cause of, the anti-Masonic persecution which broke out in that State in 1826. It is said "like causes produce like results." We trust that the saying may not prove true in the present place; but is there not great danger of it? Do not the doors of our Lodges swing too easily on the hinges?

"**Godey's Lady's Book**" for November is at the bookstores, and, as is usual with this excellent monthly, is beautifully illustrated, and rich in its literary department. "The Country School" is one of those inimitable steel engravings for which this work is unrivalled. The "Fashion Plate" is elegantly executed, and will particularly interest the ladies; and we are pleased to notice a great improvement in the wood engravings. In the literary department the number opens with a capital article, entitled "A Christmas Talk with Mothers." "Godey's Arm Chair" is rich with all sorts of good things.

"**Freemasons' Monthly Magazine.**"—The October number of this excellent Masonic monthly is on our table, filled with fresh, interesting articles, and bright as a new dollar. We highly prize it, and commend it as the best Masonic monthly on the American continent. It begins a new volume in November, and we wish Bro. Charles W. Moore great success.—[Mystic Star.

The brethren of the Ancient and Accepted Rite at Chicago, Ill., held a continuous meeting the last month for the conferring of the degrees from the fourteenth to the thirty-second, commencing on Wednesday the 25th, and closing on Friday the 29th. All the bodies were in operation, and a large amount of work was done.

THE FREEMASONS' MONTHLY MAGAZINE.

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EXPULSION AND RESTORATION.

Durant, Holmes Co., Mississippi, Sept. 19, 1865.

Editor "Freemasons' Magazine," Boston, Mass.

Dear Sir and Brother,—Your opinion is respectfully asked in the following case: Six or seven years ago Mr. W. was expelled from a Lodge in this State. During the present year a written petition for his restoration was received by the said Lodge and a committee of three appointed, &c. At the next stated meeting the committee (all being present) *declined* to report, giving no reason for their declension. The presiding officer decided and ruled that the *written* petition was unnecessary, and so also of the committee.

A motion was then made and duly seconded, that Mr. W. be restored. The presiding officer ruled the motion in order, and added, that as the matter was brought before the Lodge at the preceding meeting, due notice had been given, and that as there was then present a full attendance of the members, the subject was before the Lodge for consideration. After full, free, and fair discussion, the vote was taken, and resulted twenty-five for and five against. The presiding officer decided the motion carried, and the action of the Grand Lodge only wanting to perfect his restoration by its approval.

The ruling as stated in the premises is objected to:—

1st. Because, as it is alleged, a unanimous vote was necessary to sustain the motion.

2d. That the whole proceeding was irregular; in that the Grand Lodge should have first granted the subordinate Lodge permission to consider the subject of restoration.

The only Grand Lodge regulation pertinent is to be found under Article 5, Section 1, of our Constitution, and is as follows: "Whenever this Grand Lodge shall reverse or abrogate the decision of a subordinate Lodge, expelling or suspending a Brother, and shall restore said Brother to the benefits and privileges of Masonry, nevertheless, he shall not thereby be restored to membership within the body from which he has been expelled or suspended, without the consent of the subordinate Lodge."

Our by-laws, which are uniform, being so ordained by the Grand Lodge for the government of each Lodge, under the head "Voting," in the last section, read as follows: "In all cases, *except in balloting*, a majority of votes shall govern, and in case of an equality of votes, the W. Master, or presiding officer, shall give the casting vote." Rule 9, of rules governing Lodges in trials, says, "A majority of two-thirds shall be necessary to expel."

Reply to first objection admits that admission to *membership* requires an unanimous vote, but denies its applicability to the case in point.

Reply to second objection urges that no Grand Lodge edict forbids it, and no injustice could accrue from the practice.

Your opinions have great weight in Mississippi, and your decisions are regarded here as standard authority. I can find no case, however, in your decisions covering the issues contained in the case here stated. I was present and witnessed the proceedings as stated, though not a member of that Lodge.

I shall be greatly obliged by your early attention and reply to the above.

Respectfully and fraternally. M.

It is not a little remarkable that in a matter of so much importance to the fraternity, whether considered in its integral or individual relations, as the Expulsion and Restoration of its members, there should be no settled and uniform rule of practice in this country. And it is not less remarkable that there should be a difference of opinion, even among our best Masonic authorities, as to the legal effect of Expulsion and the precise nature and force of Restoration.

Expulsion by a Lodge is the extreme penalty of Masonic law. The legal effect of it is to sever the bands and suspend the relations of the delinquent with the fraternity, in all its grades and departments, during its continuance. It has been regarded by some writers on Masonic jurisprudence, and by some of our intelligent Grand Lodges, as a full and complete termination of the Masonic life of the expelled. Reasoning from this stand-point, they naturally and logically arrive at the conclusion, that the severed connection can only be renewed by a new petition, a new ballot and initiation, as in the case of a person who for the first time applies for admission into the Order. We do not, however, so regard the matter. The act of expulsion dissolves the connection of the delinquent with the institution and deprives him of the benefit of its privileges, so long as it continues in force, and no longer. The removal of the disability under which the deposed party lies restores to him all the rights and privileges of which he was dispossessed by the act of expulsion. The legal force of the expulsion, therefore, was to suspend, until his brethren should otherwise order, the rights which, as a Mason, he had previously exercised and enjoyed. The esoteric knowledge acquired by initiation remains intact and unimpaired. We can no more take this from him than we can deprive the scholar of his

learning. We may place him in such a situation that he cannot avail himself of it for any useful purpose, but we cannot take it from him. Hence the common maxim, "once a Mason always a Mason," is to this extent true. The theory, therefore, that expulsion involves the necessity of re-initiation is erroneous. A member voluntarily renouncing his Masonry, however, if admitted again, may and should be required to renew his vows; but nothing more, for nothing more is necessary. If expelled for infidelity to his vows, he should not be re-admitted on any conditions whatever; for he can give no assurance of his faithfulness in the future.

But where does the power of expulsion lie? On this point there is a wide difference of opinion in the fraternity, both in this country and in Europe. The oldest regulation bearing on the subject is contained in the Ancient Constitutions of 1721, and is in the following words: "If any complaint be brought, the brother found guilty shall stand to the award and determination of the *Lodge*, who are the proper and competent judges of all such controversies, unless you carry it by appeal to the Grand Lodge." This would seem to vest the power exclusively in the Lodge, subject only to an appeal to the Grand Lodge; and this practice has obtained, to some extent, in America. It is, however, a dangerous one, and should not be encouraged or tolerated. Expulsion severs the relations of the expelled with the *whole* fraternity, and should therefore be exercised only under the control and supervision of the highest tribunal of the Order. Taking this view of the subject, the Grand Lodge of England, at a very early period of its history, incorporated into its Book of Constitutions a provision in the following words: "The Grand Lodge has the inherent power of investigating, regulating, and deciding all matters relative to the craft, or to particular Lodges, or to individual brothers, which it may exercise either of itself or by such delegated authority as, in its wisdom and discretion, it may appoint; but in the Grand Lodge alone resides the power of erasing Lodges and expelling brethren from the craft; a power which it ought not to delegate to any subordinate authority in England." Again: "No Lodge shall be erased, nor any brother expelled, until the Master or officers of the Lodge, or the offending brother, shall be summoned to show cause, in the Grand Lodge, why such sentence should not be recorded and enforced." And this is substantially the rule and course of proceeding in the principal Grand Lodges in the United States. The subordinate Lodge tries the charges, makes up the verdict, awards the punishment, and sends up the proceedings to the Grand Lodge for examination and confirmation. If the action of the Lodge is confirmed, the expulsion is complete. To say nothing of the propriety of this course, its effect is to protect the accused against any illegal or irregular proceedings on the part of the Lodge, while it insures to him a fair and impartial trial and a just verdict.

As to the particular case submitted by our correspondent. There are several points in it, of more or less importance, which are at variance with the best and most common practice of the fraternity in this country. These cannot perhaps be fairly objected to on the ground of illegality, for they belong to that class of cases the control of which Grand Lodges, by general consent and custom, have reserved to themselves. Uniformity of practice in Masonic legislation, and especially in judicial proceedings, is certainly very desirable, but it is not always attainable: as, for example, in the case before us, it does not appear that the expelled member was under any necessity whatever of petitioning the Lodge for his restoration; indeed the Master decided that he was not required to do so. It follows, therefore, that under this decision it was competent for any member of the Lodge to rise in his place and, without previous notice, move the restoration of the delinquent. This, to say the least of it, is a very loose and unmasonic way of doing business. If an expelled member is desirous of being restored to his privileges as a Mason, his only proper course is to petition the Lodge, in writing, for that purpose. The Lodge then has the matter before it in a reliable and authentic form. A simple motion has no such qualification to recommend it, but rests solely on the responsibility of the mover. On the other hand, the petition comes before the Lodge as the prayer of the petitioner by himself. When so presented, it is referred to a committee, who are required by common usage to report the result of their inquiries at the next ensuing meeting of the Lodge. It is not indeed imperative that their report should be in writing; it might sometimes be improper to have it so; but where there are no special reasons to the contrary, it should be written out, and signed by the committee. Such is the best practice in this country. But our correspondent says the committee in the present case "declined to make a report, giving no reason for their declension." This was disrespectful to the Lodge, and a dereliction of duty. Brethren appointed on a committee are bound to make a report of some kind, and in a reasonable time. A wilful neglect or refusal to perform this duty, is a betrayal of the confidence reposed in them by the Lodge. If their investigations have led them to the conclusion that the subject-matter referred to them is beyond the jurisdiction of the Lodge, or that it has been informally presented, they should report this conclusion, with their reasons, and ask to be discharged from the further consideration of it.

But did the refusal in the present case necessarily postpone the action of the Lodge? We think not; because there is no provision in the by-laws of the Lodge, nor in the Constitution of the Grand Lodge of the State, that requires the appointment of committees of inquiry in any case whatever. The subject was therefore fully within the control of the Lodge, and it might lawfully, though perhaps not courteously, have refused to receive the report, had the committee been ready to offer one. We do not say that such a course would have been just to the committee, or proper as a rule of action, but it would not have been in derogation of any law of the Lodge or of the Grand Lodge. The deduction therefore is, that if the Lodge might refuse to receive the report, it was equally competent to proceed without it.

Was a unanimous vote of the members necessary for the restoration of the petitioner? On this point there is not only a diversity of practice in the different Masonic jurisdictions in this country, but a wider difference of opinion among well-informed Masonic authorities. The earliest printed regulation we have bearing upon the subject lays it down as a rule, that all questions which may arise in a Lodge, except in the admission of candidates for the degrees and membership, shall be decided by the majority of the members present; and this rule is predicated on the universally recognized principle, that every member of a Lodge is bound to "submit to the will of the majority for the harmony of the whole." This is the present law of the Grand Lodge of England, as it is also of many of the Grand Lodges of the United States. There is nothing, so far as we have the means of ascertaining, in the Constitution or regulations of the Grand Lodge of Mississippi which requires or authorizes a different practice in the Lodges under its jurisdiction; except, as stated by our correspondent, in cases of expulsion, in which a majority of two-thirds of the votes of the members present is required. This exception we think answers the first objection, namely, that a unanimous vote was necessary to restoration; for inasmuch as it may now be regarded as a settled rule of Masonic law, that the restoration of an expelled member does not restore him to his membership in the Lodge, it is difficult to understand the equity of any rule that requires a larger vote to restore to him his general privileges as a Mason than was necessary to deprive him of them. But let this be as it may, it is clear that the Lodges under the Constitution of the Grand Lodge of Mississippi have no other rule for their government; and as the expelled party received five-sixths of the whole number of votes cast, he was, in our judgment, fully and legally restored to his privileges, so far as the Lodge had any jurisdiction in the case.

The second objection is, "that the whole proceeding was irregular; in that the Grand Lodge should have first granted the subordinate Lodge permission to consider the subject of restoration." There is certainly nothing in the Constitution of the Grand Lodge of the State requiring any such permission as is here indicated; and without questioning the authority of that Grand body to make such regulations for the government of its Lodges as it may think necessary for its own or their interest, such a requirement would, to say the least, be a very unusual proceeding in Masonic legislation. It is very clear to our mind that the Lodge by which the brother is expelled is far more able and better qualified to judge of his fitness for restoration than the Grand Lodge can be, and is therefore the most suitable body to take the initiatory steps in the attainment of that object. We are not ignorant of the fact, however, that permission to restore has in two or three instances been asked of the Grand Lodge by its subordinates; but, as before remarked, we can find no authority for such a proceeding in the laws of that body. We infer, therefore, that in the cases referred to, the Lodges acted rather from a distrust of the extent of their own powers than in compliance with any positive regulation on the subject. There can be no doubt that, under the modern practice, the ultimate power of expulsion lies in the Grand Lodge, nor that the final act of restoration lies in the same body. The Lodge has no power, *per se*, to expel or restore; that is, its action in either case is not complete until confirmed by the Grand Lodge. Nor can such a power be properly delegated to the subordinate. Such, however, would be the effect of the course insisted on by the advocates of the objection we are considering. The Grand Lodge, having granted the permission, would lose all control over the case, and consequently all power of revision over the doings of the Lodge; unless, indeed, the subject should be brought before it anew by memorial or petition; a circumstance which would rarely occur. This final power of revision, we repeat, the Grand Lodge cannot, in justice to itself and to the brethren who look to it for counsel and protection, ever allow to pass beyond its own control. The only proper and true Masonic course, therefore, in all cases of expulsion and restoration, is for the Lodge primarily to act upon the complaint, or the petition, as the case may be; to make up its verdict, and send an entire transcript of the record up to the Grand Lodge for final determination. Our opinion on the whole case before us is, that the Master ruled correctly, and that the matter was rightly disposed of, subject to the action of the Grand Lodge.

ST. ANDREW'S CHAPTER, BOSTON.

We recently spent a pleasant hour in looking over the early records of this fine old *Mother Chapter* of Royal Arch Masonry in America, and have made therefrom a few brief notes, which may not be wholly unacceptable to those of our readers who feel any interest in the early history of the institution among us.

The records show the existence of the Chapter (then called a "Royal Arch Lodge") as early as 1768. In the record of the following year, which is the first in the book before us, we find the following entry:—

> "The petition of Brother William Davis coming before the Lodge, begging to have and receive the parts belonging to a Royal Arch Mason, which being read, was received, and he unanimously voted in, and was accordingly made by receiving the four steps, that of an Excellt., Sup. Excellt., Royl. Arch, and Kt. Templar."

It will be perceived that but one, if indeed either of the intercalary degrees, as they are now given, was recognized as belonging to the Chapter at the date of this record. The Past Master's degree, or ceremony, was then given in its proper place, and the Mark degree was conferred in a Mark Lodge; and it is to be regretted that any change in this respect ever took place. The Templar's degree was given as stated, but as an honorary degree. This, we think, may be regarded as the beginning of Masonic Templarism in this country.

The Chapter (or Royal Arch Lodge) was originally organized and held under the *quasi* authority of the Charter of St. Andrew's Lodge. The Royal Arch degree was at first conferred in Lodges of Master Masons, occasionally organized for the purpose, and was considered as the completion of the Master's degree. This practice, however, was restricted to those Lodges in England, Ireland and Scotland which sympathized in the innovations engrafted upon the institution by what was then known as the Grand Lodge of *Ancient* Masons in London. At a later period it was conferred in "Royal Arch Lodges," so called, attached to and working under the authority of the Charters of those Craft Lodges. At a still later period, independent warrants were granted for the erection of Royal Arch Lodges, but still continuing them as appendants to Craft Lodges. Encampments of Knights Templars were held by the same tenure. And this is the present practice in Ireland, as shown by the following extract from the Constitution of its Grand Lodge: "Every warrant to hold Councils, or Encampments, shall be granted *to* some warranted or acknowledged *Lodge* to which there is a

Royal Arch Chapter attached; and shall not only bear the same number, but shall be held in the same place in which the Lodge and Chapter usually hold their meetings."

It was in the manner first indicated that the Royal Arch Lodge in Boston was originally held; and under this authority it continued its operations until the organization of the Grand Chapter of the State. In further confirmation of this, we give from its records, under date Nov. 25, 1790, the following vote: —

> "*Voted,* That Bro. Matthew Groves be a committee to return the thanks of this Lodge to St. Andrew's Lodge for their politeness in granting us the *use of their Charter.*"

This would seem to settle the authority under which the Royal Arch Lodge acted up to the time when it assumed the status of an independent Chapter. Both bodies occupied the same hall and used the same regalia. The members of the one were at this time, and at a later period, to a great extent, also members of the other. Gen. Joseph Warren, Col. Joseph Webb, Col. Paul Revere, and other eminent brethren, members of St. Andrew's Lodge, received the Royal Arch and Templar's degrees in the Royal Arch Lodge.

In 1770, General Warren, being present, "gave his opinion in favor of holding (continuing) the Royal Arch Lodge until he should receive instructions from Scotland. If then so directed, he will grant them a charter therefor." It would seem from this that the question of the sufficiency of the authority under which the Lodge was held was being agitated, and Gen. Warren was desired to seek the necessary information and instructions from the Grand Lodge of Scotland, from which body he held his own commission as Provincial Grand Master. It is evident, however, that he thought the powers already possessed ample for the purpose, or he would not have advised a continuance of the meetings. There is nothing further in the records relative to the matter. The Lodge continued to hold its assemblies and to give the degrees above named until 1793, when the Mark degree was added; and in January, 1794, the Lodge assumed the name of a Royal Arch Chapter. In 1797 the Chapter united in the organization of a Grand Chapter for the Northern States.

In the record of this year, we find the following: —

> "*Voted,* That the Knights of the *Red Cross,* by Bro. Benj. Hurd, senior, be, and they are hereby permitted to make their records in the books of this Chapter."

At this time the degree of Red Cross had no connection with the Order of the Temple, and was conferred, like that of the Templars, as an honorary degree. There is nothing in the records of the Chapter to show that Br. Hurd, or his associates, ever availed themselves of the permission granted by the above vote.

GRAND ENCAMPMENT OF MASSACHUSETTS AND RHODE ISLAND.

This body held its annual communication at Freemasons' Hall, in this city, on Friday, the 27th October last. The attendance was unusually large; a greater number of Encampments being represented than on any previous occasion since its organization. Charters were granted for St. Omer's Encampment at South Boston and Hugh de Payens at Melrose, both of which were represented as being in a very flourishing condition. The principal business, however, was the election of officers for the ensuing year, and the annual address of the M. E. G. Master, Sir William S. Gardner. The election passed off with great unanimity, there being very little opposition to any of the candidates. A list of the new officers is given below. The address was an able and well-written performance, five hundred extra copies of which were ordered to be printed for the use of the members. We give on another page an interesting extract, and other portions of it will appear in a future number. A vote of thanks was passed to the retiring Grand Master for the able and successful manner in which he had administered the affairs of the Grand Encampment for the past two years. The whole number of Encampments under the jurisdiction is twenty, and the number of initiates the past year is a little over six hundred. It may be safely affirmed that at no period since the first introduction of Templar Masonry in this Commonwealth has the Order been in a more thriving and healthy condition. The officers are as follows: —

Rev. Sir Charles H. Titus, of Phœnix, R. I., Grand Master; Sir William W. Baker, of Boston, Deputy Grand Master; Sir Thomas A. Doyle, Grand Generalissimo; Sir Benjamin Dean, Grand Captain-General; Rev. Sir William S. Studley, Grand Prelate; Sir William B. Blanding, Grand Senior Warden; Sir William S. Shurtleff, Grand Junior Warden; Sir William Parkman, Grand Treasurer; Sir Solon Thornton, of Boston, Grand Recorder; Sir Seth P. Miller, M. D., Grand Sword Bearer; Sir William Sutton, Grand Standard Bearer; Sir Horace Daniels, Grand Warder; Sir Henry P. Perkins, Grand Captain of the Guards; Sir Eben F. Gay, Grand Sentinel.

IMPIOUS FOLLY IN NEW YORK.

In a recent number of the "New York Times," may be found the following account of a remarkable occurrence in the city of New York, which, if correctly reported, describes the greatest atrocity yet committed in the name of Freemasonry. If the time, place, and circumstances were not so distinctly set forth, and the names of the prominant actors so boldly proclaimed, we should have supposed the article to have been a very clumsy attempt to libel the fraternity, and to cover with ridicule the individuals named. But we are forced to the conclusion, as no denial has appeared, that the follies described have been actually perpetrated. We shudder as we contemplate them, and reproduce the account to fulfil an imperative duty in reprobating and denouncing the abomination.

"INTERESTING MASONIC CEREMONY—BAPTISM OF SIX CHILDREN BY ALBERT PIKE OF ARKANSAS.

"Last evening, one of the most interesting and, at the same time, novel ceremonies, connected with Freemasonry, was performed in Masonic Hall, Thirteenth street, near Fourth avenue, by the Thrice-Potent Grand Master of the Scottish Rite, Albert Pike, late general in the rebel army; the Senior Warden being General J. H. Hobart Ward, late of the Union army. It consisted of the baptism of six children, ranging from six months to eight years of age, according to the Masonic ritual. This being the first time this ceremony was performed at the North, a large number of Masons, with their wives, daughters, sons, &c., were present, so that the lodge-room was crowded. The ceremony took place in a Lodge of Perfection, which was opened publicly. In the East, on a platform, were placed a font filled with oil, a vessel of consecrated oil, and a plate of salt. All being ready, two lines were formed, consisting of a guard with drawn swords facing inwards, and the officers and members of the Grand Lodge of Perfection entered in procession to the music of a grand march by the organ. After several alarms, the parents and children entered with the godfathers and godmothers, the latter dressed in white; the children who were unable to walk were carried on a cushion covered with blue silk, by the master of ceremonies; after him came a Brother carrying the lighted candles, black, white, and rose color, in the form of a triangle, while the choir sung the chant 'Out of the mouths of babes and sucklings, Thou hast perfected praise.' Then came the other children, two by two, then the fathers and mothers. The procession went three times round the lodge-room, the organ playing and the chant still proceeding, while the Master and Wardens repeated certain sentences, the mystic sentence commencing 'Suffer little children to come unto me,' &c. After questions asked of the fathers and answered by them, the children were brought to the front and an impressive prayer offered up by brother Wilson Small, as Grand Chaplain. This was followed by a hymn, and the Master informed the godfathers and godmothers of their duty, while the Orator in the North, the Senior and Junior Wardens admonished them and their parents to be true to themselves, to others, to their country, and to God. Another prayer was then offered, and the children were brought to the altar. Their names were: "Harrison Small McClenachan, Harry Sheridan Lee, George Small Anderson, Zoe Virginia Gibson, Anna Theresa Gibson, and Charlotte May.

The baptism was performed as follows: placing the hand of the child in the font filled with perfumed water, the Master said, 'Harrison Small McClenachan, (naming each,) I wash thee with the pure water. May God give thee, and maintain thee in, that innocence and purity of heart of which this is a symbol.' He next marked the Delta with the consecrated oil on the forehead of each child, being the symbol of the wisdom, might and love of God, and blessed them according to the ritual. After a hymn was sung, all the brethren knelt and made a solemn vow, which they confirmed by eating salt, to protect the children through life.

"A locket was then given to each girl, and a ring to each boy, with the assurance that if they were in distress or danger they only had to send the locket or ring, and they would be assisted. A jewel was also given (the Delta), with Masonic emblems, to each child, who was also invested with an apron, and the Senior and Junior Wardens proclaimed the baptism along their columns, after which all clapped three times, and striking the palm of the hand against the left shoulder, cried huzza three times. The Orator next delivered a discourse, and Wilson Small delivered an address on behalf of the godfathers. Two young ladies were then selected to make a collection. It was announced that the money so obtained would be given to some needy Brother whose name would not be publicly known, if there were any such known to a Brother present, or it would be given to the Grand Almoner, who would send it to a distressed Brother, without the knowledge of any one but the Master, and the Brother would not know where it came from.

"The Grand Master then said: 'The labors of the day are concluded; may they be profitable to all. Go in peace; and may our Father in Heaven bless and prosper us in all our laudable undertakings. Amen.'

"The brethren then retired in procession, in the same order as they entered, and the Lodge was closed."

So much for the indecent and hideous record. Now we venture to say, all the circumstances considered, that never, in this country or any other, was any form of Freemasonry prostituted to a more vile and impious use than in this instance. On the continent of Europe, particularly in Germany and France, but here only in Louisiana, we believe, many farcical and fantastic rites and ceremonies have been attempted to be foisted on the fraternity by crazy and misguided men, or by clandestine and illegitimate bodies of such, which, after an ephemeral existence, have perished from memory. But, for the most part, there has been some method in their madness, and a semblance at least of avoiding plain contradictions of the fundamental principles on which Masonry is founded. The old charlatans were astute enough to steer clear of openly offending the religious sense of the community, and refrained from direct insult to the most sacred mysteries of Revealed Religion. It seems it was reserved for the present time that more audacious men should unblushingly use what purports to be a Masonic organization as a vehicle of sacrilegious mummery, in a stupid burlesque of a Christian Sacrament.

What renders this enormity more presumptuous is, that the ritual *was invented* for the occasion. It is not impossible that the clandestine body, in whose presence this blasphemous farce was enacted, may have in use, for common purposes, a ritual resembling that which renders the ceremonies of a true Lodge of Perfection so solemn and imposing. But with all its imperfections, we presume to say that it contains nothing which would necessarily disgust a Christian man, or offend the moral sensibilities of any. It argues, therefore, the existence of a virus of depravity heretofore undescribed, which should prompt the invention of a special form through which their own impiety might be exhibited, and the initiatory sacrament of Christ might be ridiculed and blasphemed.

It is well known that the Ancient and Accepted Rite has provided for no such ceremony as above described; and all its teachings inculcate a spirit which would render impossible, on the part of its faithful disciples, an affront to God or Christ. It is a marvel, therefore, passing comprehension, that the chief actor in this flagrant wickedness should so scandalously violate his most solemn Masonic vows and obligations by participating in it.

We said in the outset that a sense of duty obliged us to reprobate and denounce this irreligious folly. We should be recreant to Masonry if we did not. A failure to rebuke it might, in future, be construed into complicity with it. We therefore record our loathing and horror at the whole transaction. We cannot condescend to argue the matter; we will not stop to point out in detail the glaring inconsistencies of the performance with all the principles and tendencies of Ineffable Masonry; we solemnly brand it as a sacrilegious impiety, an outrage on Freemasonry, and an insult to the moral sense common to mankind. We see in such developments the natural result of rebellion against lawful authority, and the necessary consequence of a spurious and unprincipled combination usurping the functions of a lawful Lodge of Perfection, and above all, a speaking commentary on the words of Scripture, "By their fruits ye shall know them."

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MONTACUTE LODGE, WORCESTER.

THE officers of this Lodge, for the current year, were publicly installed on Tuesday evening, Nov. 21, in the presence of a large audience, composed of the members, their ladies, and invited guests. The ceremonies took place in its new and beautiful hall, and were performed by M. W. Grand Master PARKMAN, assisted by a delegation of the officers of the Grand Lodge. The exercises were of a highly interesting character, and, judging from the interest which all present seemed to take in them, passed off in a very satisfactory and acceptable manner. The singing was a finished and impressive performance, and did great credit to the artistic skill and good taste of the ladies and gentlemen to whom this part of the evening's entertainment was intrusted. The charge of the Grand Master to the officers of the Lodge, and the concluding address to the audience, were both spirited and appropriate, and commanded the entire attention of the audience. At the conclusion of these ceremonies the company, numbering a hundred and fifty, repaired to the banqueting hall, where a collation was tastefully spread for their refreshment. Brief speeches were here made by the Master of the Lodge, the Grand Master, Rev. Brother Dadmun, D. D. G. M., and other brethren.

The Lodge is in a very healthy and prosperous condition, and has received a large acquisition to its numbers the past year. The officers installed are as follows: —

William S. Goodwin, W. M.; Albert Walbridge, S. W.; Emery Wilson, J. W.; Charles H. Fitch, Treas.; George Phelps, Sec.; John W. Jordan, S. D.; Henry C. Willson, J. D.; George E. Boyden, S. S; William Allen, J. S.; Josiah Pickett, M.; Rev. Thomas W. Clark, Chap.; Charles W. Wentworth, I. S.; Daniel Seagrave, Tyler.

SUPREME COUNCIL OF CUBA.

WE have lately received quite a number of documents, official and otherwise, in relation to the establishment of the Supreme Council 33d degree for the Island of Cuba, and the subsequent unlawful organization of a similar body by a person of the name of De Castro. It appears by an official communication to the Northern Supreme Council of the United States, from the Grand Commander of the lawful Council at Cuba, that "on the 27th Dec., 1859, Ill. Brother Andres Cassard, 33d, with full power and authority, established the lawful Supreme Council, through Ill. Brother Loth, who had in his possession his diploma as a 33d at the time," as required by the Grand Constitutions, Br. Cassard deriving his authority from the Supreme Council of the Southern Jurisdiction U. S. "Since our establishment (writes the Grand Commander), we have sent you, through Ill. Br. Cassard, several communications. We have been recognized not only by you, but by the Supreme Councils of Charleston, Venezuela, New Grenada, and others, and we have been working successfully for the good and honor of our Illustrious Order. Vincente de Castro, *alias* Variato Alfonso de Covadonga, has been making Masons here *at sight*, selling diplomas, conferring *all* the degrees, and selling all the rituals, even to Entered Apprentice Masons, and making a shameful traffic of the sacred rights of Masonry, only to satisfy his great ambition for gold."

The foregoing statements, coming to us officially, and therefore to be relied on, are sufficient for the present purpose, which is simply to guard the members of the A. and A. Rite, in particular, and the fraternity generally, against the gross imposition of De Castro and his associates, now operating in the island of Cuba. Ill. Br. Andres Cassard of New York is the Representative of the lawful Supreme Council in the Supreme Council for the Northern Jurisdiction of the United States.

TEMPLAR NOMENCLATURE. — GRAND COMMANDERY OF MAINE.

[From the Address of Sir Wm. S. Gardner before the Grand Encampment of Massachusetts and Rhode Island.]

THE Grand Commandery of Maine criticises very severely our position, because we claim the name of Encampment, and still adhere to the ancient official titles. The author of this criticism has been Grand Master of his State, but apparently has paid but little attention to Templar Masonry. He remarks as follows: —

> " We accept for the purpose of this discussion the statement that the General Grand Encampment was formed by delegates from the State Grand Encampments of New York and Massachusetts and Rhode Island, although we might insist upon the application of the principle, that we cannot go behind the records, especially after it has been acquiesced in for forty years."

In this he applies the most technical rule of the common law, in the practice and learning of which he has acquired distinction, to the unanswerable mass of evidence we bring forward as to the formation of the General Grand Encampment of the United States. He insists that we cannot go behind the first record of that body to establish a great historic truth, but that we and all Templar Masons of the United States are bound by that blind and evidently untruthful record, and that the history of the National Grand Encampment is irretrievably, unalterably fixed by it, because in the trial of causes in court the strict rules of evidence prevent a party from proving *certain kinds* of records to be untrue or mistaken. Have historians of great or small transactions, desirous of getting at absolute truth, been hampered in their inquiries by any such technicality? But even the strict rules of law are not so narrow as stated, for "public and authorized documents, whether appointed by express authority of law, or recognized by the laws as instruments of authority, if they be but collateral memorials of the fact, possess no exclusive authority."

The Sir Knight of Maine compares this Grand Body, which has no Charter to limit or control its power, to one of the Lodges of his own State, subordinate to his Grand Lodge, and contends that the Grand Encampment of Massachusetts and Rhode Island holds a similar inferior position. I have already argued this point so fully before you upon another occasion, that it would be a waste of time to answer this position. He says, "It is unnecessary and improper to incorporate into the Constitution or by-laws of the Subordinate any of the provisions in the Constitution of the Governing Body. Such provisions are binding on the Subordinate, without such incorporation."

This being the argument of the Sir Knights of Maine, let us see how it affects us. Its application proves that this Grand Encampment is now beyond all peradventure a Grand Commandery; its Subordinates, Commanderies, and the official titles such as the Grand Encampment of the United States directs. The Constitution of the National Grand Body, when amended, operated immediately to amend our Constitution, and to efface the word Encampment from that instrument. Now, if this be so, of what do our friends in Maine, who sprung from our loins, complain? Whatever *we* say or do, this is a Grand Commandery. What more can be asked than to have it so? Must we, in addition to this, vow that the word Encampment never existed? Must we erase it from our records? Must we re-temper our swords upon which it is etched? For the objectionable word is upon our regalia, banners, and even upon our gauntlets. We have never complained that the Knights from beyond our borders called this Grand Body a Grand Commandery. We have complained and do complain as unjust and unkind that they accuse us with being rebellious and treasonable to the Grand Encampment of the United States. We contend that, so far as our own jurisdiction is concerned, we have the right to call our Grand Body a Grand Encampment, and we believe that in Massachusetts we find the best authority for so doing.

In 1780, the Constitution of Massachusetts was adopted, wherein she was called "The Commonwealth of Massachusetts"; and she is so called throughout that instrument, and by no other name. In 1787, the Constitution of the United States was adopted, in which the word "*States*" is used in precisely the same way that the words "*Grand Commandery*" and "*Commandery*" are used in the Constitution of the United States Grand Encampment. The word "*Commonwealth*" nowhere appears therein. Massachusetts has never changed her name; but the words "Commonwealth of Massachusetts" are upon every writ, every proclamation, every warrant and draft, every piece of property however minute, which belongs to the State. The Governor and other officers are required by law to make oath to support the Constitution of the United States, in the same language in which the Constitution of the Grand Encampment of the U. States requires certain officers to promise and vow that they will support that instrument. In the Massachusetts Constitution, the word "*State*" nowhere appears. Did any one ever hear Massachusetts charged with rebellion in the most bitter phrenzy of partisan excitement, for insisting upon the name of Commonwealth? Have her officers ever been charged with violating their sacred oaths of office, because they have fought under a banner which bore the name of Commonwealth? or won victories with swords and muskets and cannon, upon which gleamed the proud name of the Commonwealth? In other States she is still called a State; and the general Government, in all its writs, documents, and official and legislative acts, speaks of Massachusetts by the name of State only. A careful examination and comparison of these Constitutions will show the force of this analogy. In like manner do I contend that we are by no means rebellious to the Grand Encampment of the United States, because, from convenience, taste, and our own judgment as to propriety, we call ourselves, within our own jurisdiction, a Grand Encampment. The objection to titles is altogether so frivolous and childish, that it is scarcely worthy of an allusion. At the last session of the Grand Encampment of the United States, most of the Knights, from usage I suppose in their own Grand Bodies, addressed the M. E. Grand Master of Templars as R. E. Grand Commander. But no cries of treason and rebellion were heard from any quarter, and no threats were made of excommunication.

The burden of this criticism by the Sir Knights of Maine is that this Grand Encampment is in rebellion against the Grand Encampment of the United States. They remark: —

"Unless our memory is false, a few years since the Grand Commandery of Vermont, following to its legitimate result the action of older and more powerful bodies, declared itself independent of the Grand Encampment. But the edict of excommunication was at once thundered against it, and it made haste to retrace its steps. The remedy was applied promptly and wisely. But (and we say it with all respect and with no intent to question in any degree the action of the Grand Master) to enforce obedience upon a weaker body, and to suffer powerful bodies to pursue the same course, although to a much less extent, tends to the prejudice of good order, and to bring contempt upon our highest officers."

Such language as this, and more of the same tenor which I have not quoted, come from what source it may, can be characterized only as unjust, unknightly, and as tending to stir up strife and ill-feeling. Vermont passed a resolution on the 7th of January, 1862, dissolving its connection with the National Grand Body. Has this Grand Encampment approximated even to such an act? To be taunted with rebellion on one side, and threatened with an edict of excommunication on the other, does not comport with that kind, Christian, knightly spirit which has been taught in this jurisdiction. As the last time I shall enjoy the privilege of speaking from this office, I desire to point the Sir Knights to the past history of this Grand Encampment. No brighter page can be found in the history of Masonry or Templarism than this. Compare the Order here to-day with that of any other State, and it will not suffer by the comparison. To it the Knights of this jurisdiction have been true and loyal. They have defended it in the days of adversity, and are ready to again. Even the Knights of Maine will find, if they are ever so unfortunate as to require it, that we can send them another Hammatt to resuscitate the Order in their State, and raise it up again from the grave. With the Grand Encampment of the United States this Grand Body is a co-worker in all the essentials of Templar Masonry, and has ever been constant and true to the great principles it inculcates. Its Grand Officers have always been received by the Knights and organized Bodies, Grand and Subordinate, of this jurisdiction, with knightly homage and Masonic honor, and we should be proud of the opportunity of so receiving them again.

It is passing strange that this Grand Encampment should be called upon to vindicate her loyalty to Templar Masonry, and stranger still that the only charge of disloyalty which can be brought against her is, that she sacredly and religiously adheres to the Ancient Landmarks of the Order. If the Knights of Maine or of New York are desirous of creating ill-feeling against the Grand Encampment of Massachusetts and Rhode Island, let them seek out some graver offence than any they have yet been able to find.

CALIFORNIA.

The various Grand Bodies in California held their annual communications for the present year at San Francisco, in October last. We give the names of the principal officers elected in each body: —

GRAND LODGE.

Gilbert B. Claiborne of Stockton, G. Master; William A. Davis, D. G. M; Isaac S. Titus, S. G. W.; Henry Hare Hartley, J. G. W.; James Laidley, G. Treasurer; Alexander G. Abell, of San Francisco, G. Secretary; Lawrence C. Owen, Assistant G. Secretary.

Bro. Lawrence C. Owen was re-appointed Grand Lecturer. There are now one hundred and forty-two chartered Lodges upon the roll of the Grand Lodge, with an aggregate membership of six thousand six hundred. One hundred and thirty-four Lodges were represented at the recent communication.

GRAND CHAPTER.

John Kilpatrick, of Downieville, Grand High Priest; Charles Marsh, D. G. H. P.; William A. Davis, G. K.; Isaac S. Titus, G. Scribe; Philip W. Shepheard, G. Treasurer; Lawrence C. Owen, of San Francisco, G. Secretary.

There are thirty-four chartered Chapters under the jurisdiction of the Grand Chapter, with an aggregate membership of one thousand two hundred and fifty. Thirty-two Chapters were represented at the last convocation.

GRAND COUNCIL.

Anderson Leavy, of Marysville, Grand Master; Louis Cohn, D. G. M.; William A. January, G. I. M.; Alvin B. Preston, G. P. C. of the W.; James Laidley, G. Treasurer; Lawrence C. Owen, of San Francisco, G. Recorder.

There are seven chartered Councils under the jurisdiction of the Grand Council, their membership being five hundred.

GRAND COMMANDERY OF KNIGHTS TEMPLARS.

Sir Henry Holcomb Rhees, of Marysville, Grand Commander; William M. Randall, Deputy G. Commander; Theodore F. Tracy, G. Gen.; William W. Traylor, G. Capt.-General; Charles Caleb Peirce, G. Prelate; Frederick F. Barss, G. S. W.; Andrew J. Kellog, G. J. W.; Elisha W. Bourne, G. Treasurer; Lawrence C. Owen, of San Francisco, G. Recorder.

There are seven chartered Commanderies under the jurisdiction of the Grand Commandery, with a membership of three hundred and fifty.

KNIGHTS TEMPLARS' BANQUET.

During the sessions, California Commandery, No. 1, of Knights Templars gave their annual banquet in honor of the Grand Commandery of the State. The entertainment was given at Martin's Restaurant, and was a very pleasant and *recherche* affair. The dining hall (says the Mercury) was adorned with the banners of the Order, and the tables fairly groaned beneath the weight of good things with which they were loaded. The Knights appeared without arms, but when the signal for the attack was given, each hero present gave unmistakable evidence of a soul in arms and eager for the *fry*. A fine band of music enlivened the entertainment, and wit and wine flowed abundantly. About one hundred gentlemen participated in the festivity, among whom were several high dignitaries of the Order.

The only accident which occurred to mar the pleasures of the night befel a worthy Knight, who is a "Good Templar," and who swallowed a Roman punch, having mistaken it for ice cream. No serious result is apprehended, although any thing Romish, it is said, decidedly disagrees with him. At an early hour (in the morning) the Knights retired, well pleased with the entertainment which they had enjoyed.

GRAND ENCAMPMENT OF THE UNITED STATES.

We are permitted to extract the following notice of the doings of this Grand Body, from the excellent address of the M. E. Grand Master, Sir William S. Gardner, before the Grand Encampment of Massachusetts and Rhode Island, at its late annual communication in this city:—

In accordance with the vote of the Grand Encampment at the semi-annual assembly in May last, your Grand Master, Deputy Grand Master, Grand Generalissimo, and Grand Captain-General, as your representatives, attended the triennial meeting of the Grand Encampment of the United States, which convened at Columbus, Ohio, on the fifth of September last. They were accompanied by Sir William Sutton, Commander of Winslow Lewis Encampment. On the second day of the session your Grand Master presented the report of the committee "on the recent publication and indiscriminate sale of the ritual of the Order of Malta in New York city," made in this Grand Body at the last annual assembly, and which you instructed your representatives to present to the Grand Encampment of the United States. The report was entitled "Grand Encampment of Knights Templars and the Appendant Orders of Massachusetts and Rhode Island," and was attested by the Grand Recorder, under the great seal of this Grand Encampment. One of the representatives from the Grand Commandery of New York objected to the reception of this paper, inasmuch as it appeared to come from a body unknown to the Grand Encampment of the United States, he representing and stating that the jurisdiction of Massachusetts and Rhode Island was in open rebellion against the National Grand Body, and he moved that it be referred back to this Grand Body for correction in its title. It is not uncharitable to suppose that this distinguished Knight from New York had become morbidly sensitive to the meaning of the terms "rebellion" and "treason," from an intimate acquaintance with the history of Masonry in his own State during the present century. Or perhaps the Grand Commander of New York had heard those words, and their kindred, so frequently in the Masonic Bodies of his State, that he did not comprehend the full effect which they might have upon the Knights of a Grand Body of Templars whose existence is in close alliance with a Masonic history as spotless and stainless as is the blade of a true Knight from any speck or blemish. After some discussion, in which it became apparent that if the motion prevailed it would exclude your representatives from the National Grand Encampment and send them home to you as outcasts from the body which our fathers were mainly instrumental in establishing, the vote was put, when the Sir Knight from New York, *alone*, voted in its favor, and all the other members against it. Your report was then referred to the Standing Committee on Grievances, in whose watchful care and keeping it still remains.

Among other things done at this session, the Order of Malta was restored to its original place, as appendant to that of the Temple. It is impossible at this time to give you even a brief account of the doings of this Grand Body. Suffice it to say, that a more conservative spirit animated the minds of the members than has prevailed for many years. Most Eminent Sir Henry L. Palmer of Wisconsin was elected and installed Grand Master of Templars in the United States.

I should feel derelict in duty, did I not mention to you the kind and knightly spirit with which your representatives were received by the gallant Knights from all parts of the Union. I desire in your presence to tender the warmest thanks to the chivalrous Knights of Chicago and Cincinnati for their kindness and attention, and especially to R. E. Sir Heman Ely, Grand Master of the Grand Encampment of Ohio, and the gallant Officers and Knights of his Grand Encampment, for courtesies and knightly acts of friendship, which followed your representatives to the utmost limit of his jurisdiction.

A FEMALE IMPOSTOR.

LOUISVILLE, KY., Nov. 11, 1865.

To all Brethren A. Y. F. & A. M., to whom this may come, Greeting :—

On the 21st ultimo, a young woman, about 24 or 25 years of age, of medium height, auburn hair, rather slender and good form, dressed in black, plain but neat, and claiming to be a Master Mason's sister, appeared at the "Louisville Hotel" and sought assistance from the brethren of this city. She represented herself as "Mary," the only daughter of Mr. Livermore of Eastport, Maine, and stated that her brother, Jos. M. Livermore, was Master of a Lodge in Eastport. She was modest in appearance, had a hacking cough, and her eyes gave evidence of recent weeping. Her story — in many instances supported by circumstantial surroundings — was, in short, that about six months ago, she had, contrary to the known wishes of her father, married a man named "Jordan," who took his bride to St. Louis, and there deserting her, left her at the "De Soto House," taking with him her watch and valuables, thus compelling her to sell her clothing to pay her board. She asked us for, and obtained, a ticket to Boston, from which place, she assured us, she would find no difficulty in securing a passage on an Eastport steamer with the captain of which she was personally acquainted. She had only a small leather travelling sachel, and was supplied by us with a ticket as above stated, some few dollars in change, and a basket of "rations." She intended stopping at the ——— Hotel in Boston, there to await the arrival of the steamer which was to convey her to the parental roof. It appears from letters from Bro. Livermore and his father of Eastport, that this woman was an impostor — we can scarcely believe it even now, so modest was her appearance, and so straight the story told. In view of the above, however, and to prevent further impositions upon the fraternity by this artful young woman, we have made this statement, earnestly requesting that the Lodges and Brethren of Boston and vicinity may be made acquainted with these facts, and if possible the woman prevented from again obtaining assistance which she has proven herself so unworthy of receiving. It is perhaps well to add, that she obtained a written statement, signed by Bro. Horace Gooch and indorsed by myself, recommending her to the favorable notice and sympathy of the Brethren. Fraternally,

H. B. GRANT,
Sr. W. Louisville Lodge.

The Brother receiving this will much oblige us by giving Masonic publicity to it, by having it read in all the Lodges in Boston and otherwise as he may deem proper, and of giving us any information in his power. The fraternity in this city have been *heavily* taxed in assisting transient Brethren, for *which purpose alone* they have expended within the past year, over $1,200. This we do most cheerfully; but we earnestly desire to catch impostors, and believe our Brethren in other cities will as earnestly give us their assistance, in this common interest.

H. B. G.

MASONRY IN CHINA.

[Continued from page 28.]

THE Royal Sussex Lodge, though the second Lodge in Shanghai, is, in reality, the oldest in China; its establishment dating from April, 1844, when, at a meeting at Headquarter House in Hongkong of several experienced Masons, a petition was prepared to the United Grand Lodge of England for the grant of a charter, this application being signed by the following brethren, who may strictly be designated the fathers of the Craft in the Celestial Empire; for though we have heard it asserted that the Chinese possess, in some of their secret societies, forms and practices identical with those of Western Masonry, we have never been able to obtain authentication of a circumstance which, to say the least of it, would be curious.

The Brethren signing were the Very Worshipful J. H. Cook, P. M. 122 and 185, P. P. G. D. for Devon; J. Norman; T. Hemsley; H. B. W. Long; P. U. Spug; Nicolay Duus; J. Wallis; J. Cook; Viscount Luirdale; J. Townsend, J. D. Smith, and P. Tripp. This petition was complied with on the 18th of September, the date of the Charter of the Royal Sussex Lodge, then as No. 735, — now 501, English Constitution, — the first Master named being the V. W. Brother Cooke, with Brother D. W. McKenzie, Senior, and Brother F. J. Carpenter, Junior, Wardens.

But there were not mail packets to China such as the P. & O. in those remote days; and it took nearly half a year for the Charter to reach the colony; the first meeting in a house in Hollywood Road occurring on the 3d of April, 1845, — wanting three days just twenty years ago. On the supposition that the Lodge would always be established in Hongkong, advertisements were published in the *Friend of China* shortly afterwards, running as follows: —

> Required by the Brethren of Lodge No. 735, a plot of ground not less than one-eighth of an acre. To be situate in the Western Districts, and not upon a higher level than Hollywood Road.
>
> Tenders, stating the number of the lot, the terms of sale, or premium demanded, will be received by the undersigned.
>
> By order of W. M.
>
> CHAS. ST. GEO. CLEVERLY,
> Arch't.

Before the end of the year, however, so greatly had the number of members increased, that a petition went home for another Charter, promptly granted, and now pertaining to the Zetland Lodge, Hongkong.

The inconvenience experienced by several of the principal members who resided at Canton, in having to visit Hongkong at the regular or other meetings, brought about, in October, 1846, a petition to Grand Lodge for a transfer of the Charter to the City of Rams; but it was not until November of the following year that the resolve to move was completed, the first meeting there occurring on the 18th of February, 1848 — First Master Archibald Dunlop, Esq., the worthy Brother who, in the following year, as mentioned in our last, presided as First Master of the North China.

But, following the plan of our notice of that Lodge, we here give the names of Royal Sussex Masters from the date of its first working, 1845: Brother J. H. Cooke, 1846; S. Rawson, 1847; W. Blenkin, 1848; A. Dunlop, 1849; F. B. Birley, 1850; W. H. Vacher, 1851; R. Ellice, 1852; M. W. Pitcher, 1853; W. H. Luce, 1854; John Dent, 1855; C. W. Murray, 1856; J. Whittall, 1857; J. C. Baldwin, 1858; John Dent; and it is worthy of remark that, excepting the year 1848, each successive Master served his year as either Senior or Junior Warden of the Lodge. In the year mentioned, such could not be, Senior Warden Melville being incapacitated by ill health, while Junior Warden Pope died of brain fever, contracted in the performance of his duties as Clerk of Works and Colonial Engineer, Hongkong. The election of officers in 1857 and '8, alack! was but little better than a formality; for, ten days before St. John's, December, 1856, the Lodge, with all its contents, was consumed by fire — the meetings of 1857 and '8 being in the Zetland Hall, Hongkong.

It being determined that Canton should not rise again to importance in a hurry, there was an interregnum of nearly five years in the Lodge's working, and the Charter would have been returned, perhaps, but for the circumstance of Brother Henry Murray, Senior Warden in 1858, and P. P. G. M. Rawson happening to move to this settlement, where they observed the want of another Lodge in conjunction with the North China. This produced a petition to P. G. M. Mercer for another remove, the first meeting in Shanghai taking place on the 11th of April, 1863, Brother H. Murray, First Worshipful Master, succeeded in 1864 by his S. W. Brother C. E. Parker, and followed this year by that gentleman's Senior Warden, Albert Farley Heard, Esq.

Continuing our history of the Royal Sussex Lodge, we retrace our steps to the year 1851, when, on the prayer of several Royal Arch Masons, members, a Charter of Constitution of a Chapter was granted by the United Grand Chapter of Royal Arch Masons of England, to be attached to the Lodge and called the Celestial, the first meeting being on the 10th of March, 1852; Companions Rawson, Seth, and Pitcher, the first three Principals. In 1862, the Lodge then having been in abeyance some four years, on the motion of Companion C. W. Murray, seconded by Companions John Dent, Charles St. G. Cleverly, D. W. Mackenzie, and others, the Charter for the Chapter was returned, and, if we remember aright, the balance of funds (over a thousand dollars) handed to the Zetland Lodge for the purpose of aiding in some Masonic charity. This resolution to return the Charter, however, was not concurred in by all the Companions; some of whom foresaw that should the "Royal Sussex" again rise to eminence as a Lodge, the existence of its Arch Chapter, worked, by the way, somewhat differently to that attached to the North China, would be no mean acquisition.

Not long after the establishment of an Arch Chapter in Canton, P. G. M. Rawson was enabled, by the assistance of three Mark Masters, to establish a Mark Lodge also. But when a portion of the members of the Sussex Lodge had taken the degree, it was found that there was an irregularity about the warrant (if there ever were one) and the Order was suppressed, to the great discomfort of many who had set their minds on obtaining a degree which the Grand Lodge of England in those days gave no countenance to. [*Mem.* We omitted in our notice of the North China Lodge to state that the Mark degree was conferred in this quarter also for a short time, though now it is not known.]

The regular meeting nights of the Royal Sussex Lodge are on the 18th of each month, the fees being as follows: Initiation, fifteen taels (five less than the Northern Lodge); Passing, five (again five less); Raising, five (still five less than in the Northern Lodge); Joining, eight taels (two less); Quarterly dues, four taels (a third only of the Northern's). There is no limit to the number of members; those on the roll about the close of last year being a hundred and twenty; pretty strong for nineteen months of a new existence.

But little remains to be said of the Royal Sussex Lodge, though on closing we are bound to give record to an expression by one of the members the other day, when speaking to us of what we had written on the subject. This expression ran, that too much praise could not be given to the Worshipful Past Master Parker, for the unceasing industry, zeal, and tact which he had exhibited during his tenure of office, and that to him, more than to any other brother, is the Lodge indebted for its high success, as the most popular Masonic assembly in China.

(To be continued.)

GRAND OFFICERS OF PENNSYLVANIA ON THE RECONSTRUCTION OF THE UNION.

The Grand Officers of the Grand Lodge of Pennsylvania have issued a circular letter to their Brethren of "the Sunny South," which is not only conceived in good taste, but clearly proves that, so far as that Masonic Jurisdiction is concerned, they are desirous of extending the olive branch. The circular letter is as follows:—

"Brethren of the Sunny South, we believe your faith and sincerity of the landmarks are equal to ours. We claim no right to sit in judgment over your fidelity, or your obedience to the landmarks, or your devotion to their perpetuity. We recall from the past four years neither witness nor testimony. The Light in the Masonic Temple casts no shadow. It is ever at the meridian when we look into each other's hearts, and take each other's hands in brotherly love. But, while we are all Masons, we are also fellow-countrymen. We are citizens of States whose prosperity is indissolubly connected with this Union. We are citizens of States where individual and collective happiness and welfare can be best maintained, encouraged, and secured by the union of these States, as our fathers and your fathers made it by that great compact, the Constitution. Let us invoke your cordial and unreserved acknowledgment of this truth. Let us invoke your aid to cement together the people of the States, 'without any reservation or self-evasion of mind whatever.' Let us and you come together in unity, in harmony, charity, and brotherly love, as Masons, laboring for the common benefit of our fellow-citizens and mankind.

"The outside world, our brethren round the globe, every people have had their anxious attention directed to this union of States in the land of the setting sun. The problem of free government has been closely observed in its practical working for the past half century. They know, up and down in this land, the craftsmen are dwelling in the mystical organization of the Order. The world and our craft are asking, in every known tongue, has Masonry no power to heal the wounds of the Commonwealth? Has Masonry no power to bind up that which is broken, to pour in oil and wine into the torn and lacerated hearts of citizens of that great nation of the West?

"Have Masonic teachings lost their power? Are the ears deaf that the people cannot hear the joyous sounds of unity and peace, concord, charity and brotherly love, which come out of the Masonic temple, as the rays of the morning out of the chambers of the sunrise?

"Brethren, let us show mankind the power and the truth of Masonic landmarks. Let us gird our loins with strength, take the symbol of love and unity in our hands, put on our feet the sandals of good will, imbue our hearts with earnestness and faith; then will all the people wonder and rejoice; then will the glad tidings of great joy fill the Masonic world; then will we throw away the iron tools of the outside craft of men, and again take up those symbolic emblems, by which foundation stones of union are securely laid.

"We owe our country and the world the duty of our example. Let us make it manifest. Come among us; we will go among you. Your temple is our temple; your Masonry our Masonry; whither Masonic teachings bid us go, let us go together. Brethren, we invite you, by the great glory of our indestructible Order, by the undying light which illumines our pathway to and from the communion of the craft, by your precept, and example, and efforts among your fellow-countrymen, to begin the great work of reconciliation.

"Then, in the future of this great nation, the voices of the whispering waves of the Pacific, uniting with the roar of the Atlantic, will proclaim, 'Mercy and truth are met together, righteousness and peace have kissed each other. Men of America, behold and listen!' We, officers of the Grand Lodge of the Freemasons of the State of Pennsylvania, have felt it our peculiar privilege thus to address the craft in their several jurisdictions, North, South, East, and West of this Union. We do this in the true spirit of Freemasonry. We appeal only to Masons by the immemorial language used among them everywhere. There is no other motive but charity, unity, brotherly love, which actuates us. With politics we have nothing to do. We are Masons; and, as Masons, we invoke your ear to listen, and your hearts to act. *Brethren*, by the love and light, hope and faith, which belong to our Order, as from the beginning of time, we salute you.

"May the great Architect of Heaven and earth so level and square our minds and hearts, that, by our motives and actions, '*men may know that Thou, whose name alone is* JEHOVAH, *art the Most High over all the Earth.*'

"The undersigned have been induced to make this communication to the members of the Order in the United States, trusting that the purity of their purpose will be acknowledged and appreciated. Let the good of Masonry be extended and established, and mankind be led to believe that the virtues of this venerable Order yet exist in the potency of their primeval *Strength, Wisdom, and Beauty.*

"We salute you, as bound with us, in the bonds of fraternal charity and love.

LUCIUS H. SCOTT, *Grand Master of Masons in Pennsylvania.*
JOHN L. GODDARD, *Deputy Grand Master.*
RICHARD VAUX, *Senior Grand Warden.*
R. A. LAMBERTON, *Junior Grand Warden.*
PETER WILLIAMSON, *Grand Treasurer.*
WILLIAM H. ADAMS, *Grand Secretary.*

Grand Officers of the Grand Lodge of Pennsylvania, A. Y. M., and the Masonic Jurisdiction thereunto belonging.

PHILADELPHIA, Sept. 11, A.D. 1865.

GRAND LODGE OF VERMONT.

WE have received, though at a rather late period, the Proceedings of the M. W. Grand Lodge of Vermont at its last annual communication, and have read them with much interest. They indicate a healthy and prosperous condition of the Order in the State, and a considerable increase of Lodges. The annual address of the Grand Master is a well written and interesting paper, from which we give the following extracts:—

THE EXORDIUM.

"*Brethren of the Grand Lodge of Vermont:* Expressions of reverential feelings are due as well from associations of men as from individuals to the All-Father for mercies received. It is an occasion for gratitude and thanksgiving that so many of us are again permitted to assemble in annual convocation, to exchange the congratulations of the season, carefully review the proceedings of the past year, supply their deficiencies, correct their errors, and provide so far as we may for contingencies in the future. Gratitude and thanksgiving then let us render, in no stinted measure, ever mindful of our high professions as men, mindful too of the lofty moral aims of our ancient, time-honored fraternity. Permit me to express the great pleasure that it affords me to meet you all once again; to renew *personal* friendships, began in and conducted by the kindest, most courteous personal intercourse; to extend and brighten fraternal ties, the result and necessary consequence of the meeting together in an association, which has in all ages of the world held its members to the most cordial recognition of a common humanity, and an earnest endeavor to make it worthy of its high destiny; an association which ever sought, in every proper and legitimate way, to inculcate upon its members the practice of all those high moral virtues which serve to illustrate and adorn a good life on this earth, and aid in fitting it for the hereafter. We have been much prospered during the past year. Large accessions of valuable citizens have been had; more are now seeking admission."

BALLOTING FOR CANDIDATES.

"Interefere with no man's judgment or acts in the admission of members. Recollect that you are guilty of a breach of Masonic law if you attempt in *any way* to discover what your rules tell you is inviolable: the right of secret ballot. If any Brother should arise in his place and state that he voted under a misapprehension, a mistake, it is well; another ballot may correct it. Farther he cannot properly go, and it is the duty of the Master to check him, should he undertake to state how he voted. It is perfectly competent for him to state reasons, and such is his duty if he knows any, why a candidate should not be admitted, but once having voted, he has discharged one of the sacred trusts incident to his Masonic character, for which he is responsible to God and his own conscience alone; and no action should be had whereby in any form the manner of his vote might become known. If any should conspire to injure the peace and harmony of, or destroy the Lodge, and proof thereof could be made, it would be the duty of the Lodge to take such steps either by way of counsel or reproof, or by the severer measures of suspension or expulsion, as to remedy the evil.

"It is possible that I have in my correspondence stated this rule with some modifications, but on reflection and examination am convinced that the rule I have just stated is the ancient one, and should be most carefully and zealously guarded and preserved, as in it is contained the guarantee of our existence. It is feeling this that I have thus plainly stated my understanding of the force and extent of the right of secret ballot. It is in connection with this matter that my attention has been called to a practice sometimes prevailing of excusing a person from balloting. I consider it wrong in principle, pernicious in practice. The applicant is a proper person to be admitted, or he is not. If he is, and a brother has some private pique or insignificant quarrel with the petitioner of a personal nature, the true Masonic heart will ignore it utterly, and will extend the true fraternal greeting to the new found brother. If not worthy, then the brother who asked to be excused would be derelict to his high duty in suffering an unworthy person to come within the Lodge. If it is a mere personal matter, recollect the solemn injunction: 'First be reconciled to thy brother, then go and place thy gift upon the altar.'"

ITINERANT LECTURERS AND MORRIS'S "MNEMONICS."

"A resolution was adopted by the Grand Lodge at its last annual communication, forbidding the sale of any ritual, &c., requiring the Masters of Lodges to allow no person to lecture in the jurisdiction of this Grand Lodge without special authority, and instructing the Grand Master to see that its orders were respected. Information came to me soon thereafter that a certain person was engaged in selling rituals in defiance of, and representing himself to be acting under authority from the Grand Lodge. I immediately caused a circular to be issued to each subordinate Lodge, to the effect that there had not been any authority conferred upon any person so to do, or to lecture any where in the State; and very soon thereafter another, embodying the Grand Lodge ordinance, and requiring Masters of Lodges to see that it was obeyed. That it has been, altogether, I am very distrustful. Information has reached me in such a way as to seem authentic, that in a private way sales have still been made. Personal interviews have been had with those against whom the charge was made, and the truth thereof denied. In one Lodge expulsion followed a persistence in this, with other irregularities. In another case, the person persisting in the traffic pursued it in other States; and I had the mortification to receive from the Grand Master of New Jersey a communication that a person representing himself to be a Mason from Vermont, was engaged in the business in the jurisdiction of his Grand Lodge, and represented to him personally that he was acting under authority from the Grand Lodge of Vermont; farther, that the profits arising therefrom were to be appropriated to the relief of the family of our late honored Grand Master, Bro. Tucker. Other representations with no more truth in them, were also represented to have been made. I replied at once that there was not the slightest truth in any one of the representations; that the Grand Lodge of Vermont, though small, was no mendicant, least of all did it, or would it, while I had the honor of a seat in the East, ever sanction such proceedings, or appear in the jurisdiction of a sister Grand Lodge in the guise of an itinerant pedler of that which, in my opinion, was destructive to the Institution. The correspondence was immediately sent in copy to the Lodge, upon the roll of whose members, the name of this person appeared, with instructions to see to it that such scandal upon the Order should not again happen. What proceedings were thereupon had will undoubtedly be returned to you."

On this subject the following resolution was adopted: —

> "'Whereas, complaints have come before this Grand Lodge from several subordinate Lodges, and from the Most Worshipful Grand Lodge of New Jersey, against one Wilson S. Wolfe, a member of Aurora Lodge, No. 22, who is by complainants charged with falsely claiming authority from this Grand Lodge, to sell a work known as "Mnemonics," and that he has effected the sale of said work by false representations, therefore —
>
> "'RESOLVED, That this Grand Lodge direct Aurora Lodge, No. 22, to prefer charges against the said Wolfe, and if found guilty of the charges above specified, that he be expelled.'"

THE TUCKER MONUMENT.

"I have great pleasure in informing you that the monument ordered by you to be erected to the memory of our late honored Grand Master, Philip C. Tucker, now covers his remains. It is creditable alike to the memory of him who so long presided over your deliberations, and to this Grand Lodge, who thus publicly desired to express its appreciation of long continued, freely rendered, and able service."

SPECIAL COMMUNICATIONS.

"One subject occurs to me at this time upon which some diversity of action seems to be had, and to which my attention has frequently been called. I refer to the subject of special communications. In the first place, a communication never should be 'called off' to a time beyond the twenty-four hours in which it was commenced, but should always be closed when the business of that session is finished, or it becomes necessary, by reason of the lateness of the hour or from any other cause, to defer it. If the business is unfinished, a special meeting may be called to finish it. At a special meeting, business cannot be *originated* (except in cases of funerals, festivities, &c.). The only business which can be transacted is such as was originated or commenced at the regular meeting previous to the called one, or which was in regular order to have been done at the regular communication."

THE REPORT ON CORRESPONDENCE

Is an able and interesting paper, written with great fairness and good judgment, by Bro. Henry Clark, as chairman of the committee. It should be read in all the Lodges in the State.

PRACTICAL SUGGESTIONS.

THE Grand Master of the Grand Lodge of Illinois has recently issued an Encyclical Letter, to the Lodges within his jurisdiction, on subjects connected with their welfare, some parts of which are equally applicable to the good government of the Fraternity in other sections of the country, and which we take pleasure in transferring to our pages: —

TERRITORIAL JURISDICTION.

"First, as to contests about territorial jurisdiction between adjoining lodges. Several quarrels are now unsettled in cases in which one Lodge has initiated candidates residing nearer to another Lodge. The law is plain. No Lodge can be allowed to wilfully invade the territory of another — not even to finish work already begun, unless the invaded Lodge shall give consent. The Lodge doing so is guilty of a breach of Masonic etiquette and law; and also of dealing unjustly with the candidate, in cases in which he is ignorant of the rule; as he is thus innocently put in jeopardy of being stopped in his advance until a tedious contest is settled. At the same time, Lodges should not make every trifling trespass on their jurisdiction a subject of contention, as some foolishly do. It is far better, and more fraternal, to consent to allow the Lodge which has begun to proceed and finish its work in harmony, in cases where the candidate resides near the boundary line, or the Lodge to which he has applied is more convenient to him; unless the candidate has applied to the wrong Lodge to escape rejection in the proper one, or the invasion practised by the Lodge to which he has applied is wanton or repeated. In the latter case the offending Lodge is worthy of punishment. *In all cases, the committee to whom the candidate's petition is referred should ascertain in what jurisdiction he does reside, and report accordingly.* I enjoin it upon all Lodges entangled in these difficulties, to lay aside all selfishness, and agree at once to that which is equitable and Masonic; and if they cannot agree, to call in the aid of some Mason of known worth and skill, and submit to his decision; as contention about technical and abstract rights is unworthy the dignity of Masons, and exposes the Craft to disrespect in the eyes of candidates and the community."

DISPENSATIONS FOR CONFERRING DEGREES.

"I receive many applications for dispensations to confer degrees within less time than the law allows. I wish all the Lodges to understand that after the circulation of this communication, no such dispensations will be granted, unless the Lodge applying shall show in its application that the case is one of emergency. To constitute an emergency, it must appear why the candidate has not applied to a Lodge to be made a Mason in good time. It is as necessary to show why he has not been able to get his degrees heretofore, as why he cannot remain a lawful time to receive them. When a man has resided for years within reach of a Lodge without applying till he is about to start on a journey, or remove to a distance, a strong presumption arises that he is only seeking to be made a Mason for his own advantage among strangers for the time being. It is one object of the law to prevent this. If a Lodge may receive the petition, and elect the candidate, and then call for a dispensation to finish the work, well knowing all the time that it is the candidate's own neglect that he has not had sufficient time, it sets the door open for all men of mercenary motives to wait till they see they have some present use for Masonry, and then acquire the benefit of it by hurrying through the forms of the Lodge. The law is that the Lodge must find the case one of emergency; or that the Master, on behalf of the Lodge, state such a case to the Grand Master, to be ratified by the Lodge, showing what has prevented the candidate from having been made a Mason in good time. The dispensation does not set aside the law, but only authorizes the Lodge to do so, for good causes shown; and as this act of the Lodge concerns the making of a Mason, it must be made by unanimous vote, upon due and lawful notice. The dispensation is not intended to authorise a *violation* of the by-laws, but to set aside its *forms* in a case where, by reason of its generality, the law is not applicable. It is contrary to the dignity of the Ancient Craft that its laws should be trifled with, by setting them aside merely to accomodate the convenience, or perhaps the whim, of any person outside, who cannot know the necessity of a candidate's taking *time* to learn the work of one degree before entering on another."

ARRESTING CHARTERS OF LODGES.

"Something has been said about arresting Charters, in cases of contumacy, and I understand some few brethren apprehend that the Grand Master might, in some contingency, seek to take their Charters, and they be compelled by conscientious scruples to defend the same as private property. I wish all such, if any there be, to understand that Charters are not private property; and further, that there is no occasion for the Grand Master touching any Charter, Jewels, or other furniture. The Grand Master, his Deputy, or Warden, is always in the Grand East, holding the Grand Gavel, and is, for the time being, Master of every particular Lodge. An order from the Grand East to the Worshipful Master of any Lodge, to close the same until the meeting of the Grand Lodge, is sufficient to render any meeting or work of such Lodge thereafter clandestine, and so to render all that participate in it fit subjects for expulsion by the Grand Lodge, which has full control of all Charters, Jewels, and other property of subordinate Lodges, and jurisdiction over all offences committed by Lodges or assemblies of Masons claiming to be Lodges. The word clandestine, in Masonry, means without authority; and no Lodge can be lawfully opened or closed without the consent and authority of the Grand Master, who holds this prerogative for the benefit of the universal Lodge, which is represented by each particular Lodge when open. For which reason, this power must be liberally construed in favor of the Craft, and can neither be resisted by a particular Lodge nor interferred with by the Grand Lodge.

"In case it should unfortunately become necessary for the Grand Master to compel obedience on the part of any subordinate Lodge, it will be done without any collision or uproar, or allowing any Lodge a chance to signalize its opposition by any result except to render itself clandestine."

NOTES AND KEYS.

"In regard to notes and keys, the Grand Lodge has said, at its last communication, 'Idle workmen will seize upon all sorts of aids and helps, no matter by what base and unmasonic purposes the vendors of such documents are actuated; the true and honest Mason discards and contemns them. The whole proceeding is clandestine, and in violation of Masonic obligation, and no person who offers, or who receives and uses, these catch-penny aids to memory should be recognized as a Mason.'

"This is the true spirit of the ancient law; and I enjoin upon all Masons within this jurisdiction to zealously maintain the principle so forcibly inculcated by the Grand Lodge. Every member of a Lodge known to use such things should be at once dealt with; and no visitor should be admitted into any Lodge who is known to be guilty of violating the law in this respect.

"The work familiarly known as the 'Morris work' has long been forbidden by the Grand Lodge and it is high time, the Lodges which persist in using that work would consider that they are wilfully violating the law and their own obligations. What justification a Lodge can derive from being found continually violating the first principles of Masonry — violating the very obligations they continue to administer to candidates — by adhering to forbidden work, is hard to see. Forbidden work is clandestine.

"This work must cease, and all Lodges will to that end be inspected by Overseers of the Work as rapidly as possible, and Lodges found working any work but the authorized work will be closed in all cases in which such work is done intentionally and contumaciously; and all Lodges working such work after reasonable opportunity, either heretofore or hereafter, to acquire the true work, must be held as wilfully engaged in it.

REGISTER OF OFFICERS.

Trinity Lodge, Clinton, Mass.—Levi Greene, W. M.; David Marsh, S. W.; Geo. W. Burditt. J. W.; Chas. F. Greene, Treas.; W. E. Parkhurst, Sec.; C. W. Ware, S. D.; C. H. Chapman, J. D.; G. M. Palmer, Mar.; B. Judkins, jr., Chap.; A. W. Burt, S. S.; S. Jenkins, J. S.; S. E. Fuller, Tyler.

Mount Zion, Lodge, Barre, Mass.—G. M. Butrick, W. M.; J. W. Holbrook, S. W.; E. J. Ames, J. W.; E. L. Pierce, Treas.; D. A. Robinson, Sec.; J. F. Snow, S. D.; J. W. Clarke, J. D.; Rev. C. L. M'Curdy, Chap,; J. W. Rice, S. S.; Moses Ames, Mar.; Geo. R. Chamberlain, Tyler.

Grand Lodge of Tennessee.—Thomas A. Hamilton, of Memphis, Grand Master; John F. Stover, D. G. M.; Joseph M. Anderson, S. G. W.; Isaac C. Reavis, J. G. W.; Williamson H. Horn, G. Treas.; Charles A. Fuller, of Nashville, G. Sec.; P. G. S. Perkins, G. Orator; Rev. G. J. Bibb, G. Chap.; I. C. Grant, S. G. D.; Thomas M. Cox, J. G. D.; William Evans, G. S. B.; J. S. Dickason, G. Mar.; F. G. Roche, G. Pursuivant; Edwin Fields, G. Tyler.

Grand Commandery of Tennessee.—A. S. Underwood, of Yorkville, G. Com.; John McClelland, D. G. Com.; John Zent, G. Gen.; J. Huntington, G. Capt. Gen.; Rev. A. J. Mahan, G. Prelate; A. S. Currey, G. S. W.; G. Reder, G. J. W.; W. H. Horn, G. Treas.; Charles A. Fuller, of Nashville, G. Rec.; T. A. Hamilton, G. S. B.; J. D. Scott, G. S. B.; Massalon Whitten, G. W.; Edwin Fields, G. Sen.

Grand Chapter of Tennessee.—John Frizzell, of Winchester, G. H. Priest; Massalon Whitten, D. G. H. P.; J. M. Corriegyo, G. King; J. L. Strickland, G. Scribe; W. H. Horn, G. Treas.; Charles A. Fuller, of Nashville, G. Sec.; Rev. A. J. Mahan, G. Chap.; William Maxwell, G. C. of Host; I. C. Grant, G. R. A. C.; Edwin Fields, G. Tyler.

Grand Council of Tennessee.—William Maxwell, of Mt. Pelia, M. P. G. Master; Samuel Henderson, D. G. M.; A. S. Currey, G. P. C. of W.; W. H. Horn, G. Treas.; Charles A. Fuller, of Nashville, G. Rec.; C. M. Peacock, G. Capt. of Guard; D. C. Hibbett, G. Sen.; Edwin Fields, G. Tyler.

Grand Lodge of Vermont.—M. W. Leverett B. Englesby, Burlington, Grand Master; R. W. George M. Hall, Swanton, Deputy Grand Master; R. W. Ranslure W. Clarke, Brattleboro, Grand Senior Warden; R. W. Benj. H. Dewey, Waterbury, Grand Junior Warden; R. W. Wm. G. Shaw, Burlington, Grand Treasurer; R. W. Henry Clark, Poultney, Grand Secretary; W. Samuel Brooks, Middlebury, Grand Senior Deacon; W. H. Henry Powers, Morrisville, Grand Junior Deacon.

Montgomery Lodge, Milford, Mass.—Geo. E. Stacy, W. M.; A. A. Burrill, S. W.; Leonard Fairbanks, J. W.; H. H. Bowers, Treas.; Lewis Fales, Sec.; E. F. Holbrook, S. D.; T. J. Wales, J. D.; Asaph Withington, S. S.; Elias Whitney, J. S.; Rev. J. Ricker, Chap.; B. H. Montague, Marshal; John M. Wood, Tyler.

Jurisprudence. — Charges against a non-affiliated Mason may be preferred to the Lodge in whose jurisdiction the accused resides.

There is no impropriety in Lodges joining civic processions, but Masonic clothing and insignia should only be worn when engaged iu Masonic duties. — *Grand Master of New York.*

MASONIC CHIT-CHAT.

R. W. BRO. WM. F. SALMON of Lowell, D. D. G. M. for the Third District, having recently been appointed to the responsible place of Agent of the Lawrence Manufacturing Company of that city, was complimented with a supper and the presentation of an elegant gold watch and chain by his friends of the Lowell Company, with which he had been for nineteen years past connected. We congratulate our brother on his new appointment and unite our best wishes with those of his Lowell friends for his continued welfare and prosperity.

LIBERAL.—We learn that St. Andrew's Lodge of this city dispensed Fifteen Hundred Dollars during the past year in charity from its own treasury.

THE Freemasons of Chambery, France, have addressed to Pius IX. a letter in which they reproach the head of the Catholic Church with condemning those whom it is his mission to enlighten, and insist on the accordance of Masonic ideas with the tenets of the bible.

"EL ESPEJO MASONICO," or "Masonic Mirror"—is the name of a new monthly magazine, the initiatory number of which was issued by Ill. Brother Andres Cassard, as editor, in New York, on the first of November last. It is published in the Spanish language, and is of course principally designed for brethren of that nationality, and will doubtless circulate widely in the Spanish West India Islands, and in South America, as well as among the Spanish brethren in this country. It is ably edited; the articles in the present issue are well written; and the general appearance of the work is highly creditable to its talented and zealous editor, whom we wish all success in his new undertaking. The subscription is $5 a year —32 pages.

"THE LADY'S BOOK" for December is at the bookstores, finely illustrated as usual and filled with excellent and seasonable reading matter. It is the concluding number of the volume; and now is a favorable opportunity for the ladies to renew their subscriptions for the succeeding volume, the first number of which will be issued on the first of January.

THE DE MOLAY Encampment of this city entertained its friends of the HUGH DE PAYENS Encampment of Melrose, at its regular communication in November, and made a very pleasant occasion of it.

GREECE.—The Lodges at Corfu, Syria, Zante, and Athens, heretofore under the Grand Lodges of Italy, France, and England, whose members are mostly natives of Greece, have it under contemplation to form an independent Grand Lodge of Greece.

DISTINGUISHED DEAD.—The following distinguished brethren have died in Europe the past year:—

Bro. Klemm, Grand Master of the Grand Lodge of Germany, at Berlin; Bros. Gerhard Friedrich, J. Pfarr, and Franz Fresenius, Past Grand Master of the Mother Grand Lodge of the Eclectic Union; Bro. Unger who had been elected Grand Master of Saxony; Bro. Asher, the Deputy Grand Master of Hamburg; the Duke of Athol, Grand Master of Scotland; King Frederick VII., Grand Master of Denmark.

ST. ANDREW'S LODGE celebrated its one hundred and ninth anniversary at the American House in this city on the 30th ult., St. Andrew's day. Aberdour Lodge also celebrated the day at Freemasons' Hall.

MASONRY IN THE SOUTH.—The condition of the Institution at the South is at the present time a sorrowful one. The Lodges as a general thing have been broken up and the brethren scattered by the rebellion, and most of them are without the necessary furniture and regalia. An appeal for help issued by authority of the Grand Master of South Carolina from Columbia, the capital of the State, says, "Were the Grand Lodge of the State now to assemble for any purpose, it would not be possible to obtain, for the M. W. Grand Master, an apron, such as would properly belong to and represent his office." This is a sad state of things, and calls for relief. Donations may be sent to R. W. James M. Austin, Grand Secretary, New York.

AN application for affiliation if rejected may be renewed in the same Lodge, or presented to another at any time, and as often as it may please the brother so to do.

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THE POPE AND FREEMASONRY.

THE Catholic Church, in its administration and policy, is the antagonism of Freemasonry. It is the antagonism of a spiritual tyranny and a liberal charity; of Gothic ignorance and intellectual progress; of papal absolutism and the natural right of private judgment. In this sense, and thus far, the two are radically antagonistic. All opposition to that church beyond this, Masonry accepts as a necessity, forced upon it by the systematic, long-continued, and causeless persecution of its bigoted priesthood. It respects alike all denominations of religion, and interferes with none. It rises above the sectarian prejudices and denominational strifes and contentions which have stripped the pure and simple teachings of the Bible of their beauty and unity, and takes its stand on a high and unobtrusive morality. "Good will to men" is the great lesson it teaches and the great purpose of its existence. To this end, it directs all its energies and applies all its resources. It enacts no creed, and establishes no formula of worship. It devoutly recognizes the existence and providence of God, and acknowledges individual accountability to Him. Here it stops. All else it leaves to the churches, the consciences, and the religious convictions of its disciples. While it does not interfere with the dogmas, the government, or the discipline of any denomination of worshippers, it asks the same forbearance and indulgence for itself. It asks this, not as a concession, but as a right. With few exceptions this right has been freely conceded by Christian communities of every sect and opinion. One of these exceptions, and that the oldest, most persistent, and relentless, is the Roman Catholic Church. It is true that, during the dark ages, the

Church of Rome conferred upon the Fraternity the most important privileges, and allowed them to be governed by laws, customs, and ceremonies, peculiar to themselves. Wherever the Catholic religion was taught, the meetings of Freemasons were sanctioned. But this unwonted clemency was of short duration. The Masons were fostered by the Pope and Bishops so long only as they could be advantageously employed in the erection of splendid churches, monasteries, and cathedrals. The Holy Mother Church, though she detested the liberal principles of Freemasonry, did not deem it derogatory to her piety, hypocritically, to patronize its members under the pretence of toleration, so long as they could minister to her vanity and ambition. Consequently, when the Masons had become more numerous, and the demand for religious structures was less urgent, we find her, not only depriving the Fraternity of those privileges which she had voluntarily conferred, but pursuing, with fiendish intolerance, the very men to whom she was indebted for much of her ecclesiastical grandeur. Her treacherous intercourse with the Fraternity had taught her that their liberal doctrines were dangerous to the debasing policy of the Popedom, — tending to enlighten the human mind, and dispel the mists of superstition. From that time forward to the present, she has been the steady and crafty enemy of our Institution; and her ecclesiastical thunders and inquisitorial tortures have been in turn employed for its annihilation. In the year 1735, the Catholic priests of Holland commenced a vigorous persecution of the Fraternity, in which they were joined by the States General; and the Lodges in that kingdom were suppressed, though no political or religious offence was alleged against them, or attempted to be proved. Two years afterwards, in Spain, the Pope fulminated a furious decree against the Order in which confiscation and death were denounced against all its members without distinction; and, a few years later, the King, Philip the Fifth, sentenced several Masons to the galleys for life, while he punished others with tortures in the prisons of the Inquisition, and burnt others at the stake. Portugal followed in the same course of religious intolerance, and their prisons were filled with innocent men, to gratify the malignant spirit and jealousy of its priests. In 1738, the spirit of persecution broke out in the ecclesiastical States of Italy. In the early part of that year, a formidable bull was thundered from the Vatican, not only against Freemasons themselves, but against all who favored their cause, — all who were in any manner connected with the Society which, in the opinion of His Holiness, was hostile to the public tranquillity, and to the interests of immortal souls. In this bull, no particular charge, either of a moral or political nature, was brought against any individual of the Order. It was a general denunciation, alleging that the Fraternity had spread far and wide, and were daily increasing; and that they admitted men of every religion into their society. This bull was followed the succeeding year by an edict not less intolerant in its sentiments, and still more severe in its enactments. The servitude of the galleys, the tortures of the rack, and a heavy pecuniary fine, were threatened to persons of every description who should presume to breathe the heretical air of a Masonic Lodge. This again was succeeded by one of those absurd decrees for which His Holiness had become proverbial, condemning a French book on Masonry, and ordering it to be burned by the Ministers of Justice in one of the most frequented streets of Rome. In 1740, the Catholic clergy in Holland attempted to enforce obedience to the commands of their superiors. Availing themselves of the privileges of their clerical station, they excluded from the Holy Sacrament all applicants from whom, by craft and threats, they were able to extort a confession of their connection with Freemasonry. The States General, however, soon interposed, and restrained these minions of papal tyranny within the proper sphere of their duty.

In the bull of 1738, entitled "The Condemnation of the Society or Conventicles *De Liberi Muratori*, or of the Freemasons," is disclosed the secret of the moving cause of all these persecutions of the Church, in the following words: It is a Society "in which persons, *of whatever religion or sect*, contented with a kind of affected show of natural honesty, confederate together in a close and inscrutable bond, according to laws and orders agreed upon between them. We, therefore, revolving in our mind the great mischiefs which generally accrue from this kind of Societies or Conventicles, not only to the temporal tranquillity of the State, but to the spiritual health of souls; and that, therefore, they are neither consistent with civil or canonical sanction; since we are taught by the Divine Word to watch, like a faithful servant, night and day, lest this sort of men break as thieves into the house, and, like foxes, endeavor *to root up the vineyard;* lest they should pervert the hearts of the simple, and privily shoot at the innocent." It is this fear that the influence of the liberal principles inculcated by the lessons of Freemasonry may "root up the vineyard" of ignorance, bigotry, and superstition of the papal hierarchy, that stimulates its priests in their indiscriminate and atrocious proscriptions. "Men of sense and discrimination usually endeavor to induce others to embrace their opinions by persuasion — bigots by persecution." Christ established his Gospel by mildness — Mahomet by the sword; the Papal Church hopes to maintain itself by its denunciations and tortures. Why does Popery dread the progress of Freemasonry? asks a learned brother, and answers the question by saying, "Because the two systems contain antagonistic principles." The pure doctrines of Freemasonry — its principles of universal beneficence — its charity and brotherly love, and the truly Christian duties which its ritual inculcates, are utterly at variance with that system of superstition and bigotry which, under the denomination of Catholicism, seeks to perpetuate ignorance and error, fetter the conscience, and enslave the mind. Protestantism cherishes and promotes Freemasonry — Popery would persecute and suppress it.

In the year 1751, a bull was issued from the Vatican, renewing the former prohibitions against the meetings of Masonic Lodges, either at Rome, or in any of the ecclesiastical dominions, and praying the princes and States of the *Roman communion* to forbid them in their respective territories. At Naples, several Freemasons were seized and imprisoned, but through the intervention of some influential brethren, His Sicilian Majesty ordered the commissioners, who had been appointed to execute the edict, to search thoroughly into the true state of the case. This they accordingly did, and reported that they could "find nothing contrary to religion and virtue in the proceedings of the Lodges"; whereupon the King ordered all inquiries and prosecutions on the subject to cease. In the same year, the Inquistor of Spain, whose infamous name was Peter Torrubia, having first received absolution of his premeditated villainy, became a Freemason for the express purpose of betraying and handing to the executioner the names of the unfortunate members, before he knew what their proceedings might be. He immediately made himself acquainted with the entire condition of the Order and the names of its members. Being unable to accuse them of any malpractices, he named for punishment the memberss of ninety-seven Lodges, without any pretext whatever; and as he himself was the accuser, witness, and judge, *the whole of them were subjected to torture on the rack.*

We have not space, nor is it our purpose, to trace these systematic persecutions of the Church further than to give our readers a general idea of their extent and character, and to prove the proposition with which we started, that the Romish Church, in its administration and policy, is the uncompromising enemy of Freemasonry. And we desire here to mark the distinction between the Church, *per se*, and its abuses. With its religious dogmas, its creed, and forms of worship, we have nothing to do. They are matters of individual belief, opinion, and choice; and we have no right, as we certainly have no desire, to dictate to the judgment or to interfere with the consciences of any class or sect of religionists. Not so however with its policy, or its administration. The first of these we believe to be wrong in principle, debasing in its influences on the minds of its disciples, and averse to the progress of civilization and the intellectual improvement of man. The latter we as sincerely believe to be bigoted, tyrannical, oppressive, and demoralizing. That the Romish Church embraces within its fold as pure and devout Christians, as profound scholars and eminent philanthropists, as any other denomination, we should be false to our own convictions to deny; while that, on the other hand, in the old countries, are to be found among its priests, from His Holiness the Pope down to the meanest vagrant friar who prowls about the dark places of Italy, a larger number of bigots, hypocrites, and fanatics, than among all the other religious sects combined, the whole history of the Church for the last three hundred years fully attests. It is to the evil example of these men, and the pernicious policy of the Church, that is to be traced the undeniable and lamentable fact that a large proportion of the masses (and particularly of the most intelligent) of the people of the leading nations on the continent of Europe, though nominally Catholics, are, in fact and reality, either sceptics or confirmed infidels. But we are digressing.

Passing over the intermediate period, — during the whole of which time these persecutions continued, — we find that, in 1779, at Aix-la-Chapelle, a Dominican monk named Ludwig Greinemaun, a lecturer on theology, endeavored to prove, by a course of sermons preached during Lent, that "the Jews who crucified our Saviour were Freemasons; that Pilate and Herod were the Wardens of a Masons' Lodge; that Judas, before he betrayed his Master, was initiated in the synagogue, and that when he returned the thirty pieces of silver, he did no more than pay the fees for initiation into the Order." At this day such a manifestation of insanity would consign its author to a mad-house; and, as a historical fact, it would create no other feeling than that of contempt, were it not that when preached it had the effect to excite the magistrates of Aix-la-Chapelle to issue a decree which provided that, "if any one shall offer a refuge in his house to the Freemasons, or allow them to assemble there, he shall be punished for the first offence with a fine of one hundred florins; for the second offence, two hundred florins; and for the third offence, with perpetual banishment from the city and territories."

Coming down to the present century, we find that, in the year 1838, the English vicars apostolic issued an episcopal denunciation, in which they say: "We enjoin that the Catholics be warned against entering into the society of them who are vulgarly called Freemasons." Not satisfied with this, however, the Bishop of Olena (one of the three who signed this edict), in 1842, promulgated an additional injunction, to be observed in the London district, declaring that "a confessor cannot lawfully or validly grant sacramental absolution to men belonging to the Society of Freemasons, unless they absolutely, positively, and forever, abandon the aforesaid condemned society. This rule must be implicitly followed, where the penitent is avowedly associated with a Body of Freemasons, or where, *in confession*, he declares himself to be a Freemason."

As a practical, though revolting illustration of the devilish spirit with which these Jesuitical bigots are actuated in their hostility to Masonry, it is sufficient to mention, that, in Gibraltar (an English colony), in the year 1840, "a poor but respectable Roman Catholic was refused Christian burial because he was a Freemason; and *his corpse was expelled* from the Roman Catholic Church as a contamination." The Rev. Dr. Burrough, a Past Grand Master, then residing there, hearing of this atrocious conduct of the Catholic priest, performed for the deceased those sacred offices which had been denied to him by his own Church. This brings us appropriately to the particular subject that has elicited the preparation of this article.

Our readers will recollect that, less than two years ago, the Marshal MAGNAN, one of the oldest and most distinguished of the French marshals, was appointed by the Emperor, Grand Master of the Freemasons of France; and so well and acceptably did he perform the duties of his high office, that his Brethren, at the close of his first official year, elected him to the same dignity by a unanimous vote. He was a distinguished Roman Catholic. On the 29th of May last he died, having enjoyed the "respect, esteem, and love of all his Brethren." His funeral was a public one, and largely attended by the citizens of Paris, and most of the public functionaries of the empire. His Brethren were there in large numbers. They desired to manifest their respect for his memory, and to mark, by some public display, his connection with their Order. They placed his apron, collar, and the jewel of his office upon the lid of his coffin, and attended the corpse to one of the metropolitan cathedrals, where the Catholic funeral service was performed. This simple and touching token of respect to the remains of their beloved Grand Master has elicited from His Holiness, Pius the Ninth, one of those denunciatory edicts which have rendered so many of his predecessors infamous. We have not the document before us; but its general character may be inferred from the following answer to it by the Freemasons of Lyons, which has been kindly forwarded to us by our Paris correspondent, and which we translate for the information of the readers of this Magazine:—

The Freemasons of Lyons to the Sovereign Pontiff of the Roman Catholic and Apostolic Religion.

TO THE VERY HOLY FATHER:—

Freemasonry is cosmopolitan: it embraces adherents among all the religions of the earth. The leaders and heads of these diverse beliefs have ever been, at least, indisposed to attack or injure it. The greatest hostility has been manifested towards it by Catholicism, and that particularly during the last fifty years.

We pass, as unworthy of notice, the assaults and the defamations of the *enfans perdus* of the Catholic party. Their opposition has assumed a chronic character. It has no distinction or weight; but now, to-day, the maledictions come from the supreme head.

In an extended and caustic phillipic, you have deigned to denounce, not only isolated acts and individual errors, which are inherent in all societies, even the best regulated; but to deprecate our whole Masonic organization and system.

After the example of your predecessors, you consider "that there is not a moment to be lost in overthrowing and destroying with a sentence of condemnation, as with the sword, this criminal association, so destructive to all things holy, and so subversive of public safety."

You enumerate the efforts of your predecessors, and recognize as a fact "that their exertions and efforts were in vain." In your judgment, "this society, far from being annihilated, appears to have elevated itself with impunity, and stands erect everywhere." You portray it as robed in the garb of "benevolence," the better "to conspire against the Church and the civil power." You demand, "wherefore this association of men of all creeds and all beliefs? Wherefore these clandestine re-unions? A society like this which avoids the day and its light, must be impious and criminal." And on these vague conjectures you regret "that any can encourage or even tolerate such a foul society like that of Freemasonry; such an enemy to the Church and to God; so fatal even to the security of kingdoms!" . . . . You also add, "Venerable brethren, we are pained to see some lax and indifferent in a matter of so grave importance, so opposed to the dictates of our predecessors; to witness an inactivity where there should be the most rigid opposition and the most strenuous action!" Moreover, "you condemn this Masonic society and all like associations, whatever various forms they may assume, as tending all to the same result, conspiring, either openly or covertly against the Church and the legitimate powers"; and finally, "pray that God may suppress the efforts of those who, by such organizations, are guilty of such impious and criminal deeds, and that the Church and society be freed from evils so numerous and so inveterate."

Such is a true and faithful analysis of your allocution of the 25th of Sept. Nothing is omitted by you, and even an appeal to the secular arm and power is made, unworthy of a Christian minister.

Attacks like these would justify and demand replies in a tone similar to that you have employed. But ours shall be calm and dignified, conscious as we are of the justice of our cause and the legitimacy of our acts. Deign to hear us: —

In France, and especially at this period, no one is condemned without a hearing; but in Rome, alas! it is otherwise. Had you cited us before you, our Masonic law and doctrines would have replied for us, for it declares in these words: —

"Art. 1. — Freemasonry is an institution essentially philanthropic, philosophic, and progressive. Its aims are truth, the pursuit of universal morality, of the sciences and of the arts, and especially of a diffused benevolence. It has for its fundamental principles the existence of God, the immortality of the soul, and the union of mankind. It regards the liberty of conscience as the sacred right of every man, and excludes no one for his religious belief. It has for its motto, *Liberty*, *Equality*, *Brotherhood*.

"Art. 2. — From the high position it assumes, Freemasonry respects the religious belief and the political opinions of all its members, and strictly forbids at its meetings the discussion of either religious or political subjects, which have reference to any point of doctrine of religion or any different form of civil government. It reminds its members that one of their first duties, as Masons and citizens, is to respect the laws of their country.

"Art. 3. — Freemasonry regards labor as one of the imperious laws of humanity. It demands of all that they employ their faculties in active labor, and proscribes voluntary inaction."

Do you detect in those laws any approach to a crime? or find any wrong, which should incur such high censure, as has emanated from yourself?

You accuse us of being a politico-religious body. You are utterly mistaken in the whole matter. To compel our adherents to renounce their affiliation; to succumb to the influences of a ruling, dictating ambition; to yield their most cherished rights, the liberty of conscience and reason, is to them impossible. Their independence would never accept the "*perinde ac cadaver*." It would be but a dead body.

We have never asserted that benevolence alone was our aim. *Other societies* may have, in this respect, the same title and the same apparent object; but you are well aware they use these to disguise their operations.

At all our meetings the destitute are remembered and relieved; but we deem that mere alms-giving is but a poor substitute, a sad palliative, an expedient, which free labor, order and economy would better accomplish. We teach the existence of God, without discussing the relative merits which are the results of this belief. Freemasonry enjoins on her children, "ever respect and preserve the inculcations of your fathers, as an homage to those from whom you have derived your existence. We inculcate the dignity of man, by his hopes of immortality.

In politics, above all, we consider ourselves as citizens; we plant ourselves on the platform of our nationality, and in the defence of our country, and above the petty dissensions of mere party.

Our chemists (and eminent as such) have analyzed the blood which was derived from the Crusades, and which springs from the soil of our land. They have never discovered any distinctions which authorize the prejudices of nobility or of cast. With us all are co-equals, and every man is estimated by his acts and conduct, and by nought else. An unhallowed prejudice, long established as a sound and orthodox doctrine, has permitted men to sell into slavery their fellow-men, even those who have been baptized as Christians!

Our fathers, the legislators of the French Revolution, have erased slavery from our code. We are on the side of those who have combated for the freedom of humanity, so recently, so gloriously, so successfully; and we have mourned for the last victim in the cause, our brother Abraham Lincoln. For a long period labor has been deemed an unworthy, ignoble pursuit. The working man, according to its doctrines, was esteemed but as an inferior, degraded being. Idleness was a stamp of nobility; labor was despised. On the contrary, we maintain that "labor and industry are the means of elevating man, of civilizing the world." We have proclaimed labor honorable, and to be honored. When Masons meet they wear the Apron, the emblem of work. We assert "that the family, father, mother, the wife, the children, compose an unbroken circle which cannot be severed. Duty to these first — then self." Both the nourishment of the mind and of the body every man should supply for his own family. "Morality should be ever taught by example." To the neophyte Masonry bestows bread and water, and says to him, "Temperance is a virtue, a duty, and an act of conservation; by it intelligence will last with life, old age become the evening of an unclouded day."

Shall we explain then our motto?

In our teaching, liberty is an imprescriptible right, which is only limited by that of another.

We have said that all men are equal, and by what standard we measured their individual worth. You call all men *brothers*. We are not to teach you that egotism is short-sighted. A reciprocal affection should unite men; mutual wants should be recognized among all. It is for us to admonish others that individual rights have rigorous equivalents which are called duties.

We believe that an exact sense of justice and injustice is well understood by all of our Order. With us that miserable adage, "that the end justifies the means," is not tolerated.

We enumerate by thousands our adherents and our re-unions.

If the statement of our doctrine is not a faithful, exact, and true one, it may elicit contradiction. We fearlessly await the issue.

You demand why men of so varied characteristics of opinion, and of opposing creeds, are thus united? The response is a very simple one. They know that the political and religious quarrels which have so long been the causes of bloodshed, are the results of the divisions, the demarcations between mankind. They seek for a central point and power by which they can be mutually recognized and esteemed, and by which hands can be linked to hands, hearts to hearts, without relinquishing their personal opinion, either in religion or politics. Is this a crime?

It is said, that *the introduction of* MASONIC EMBLEMS *in your temples, on the occasion of some recent funeral ceremonies, has been the cause and instigation of all these fulminations.* Is this the first time that such things have been done? Has it not ever occurred to you, that to remove these emblems the cathedrals, the just pride of Catholicism, the *chefs d' œuvre* of the middle age, must be razed to the ground, even to the last stone. If you doubt this statement, examine the architectural details and ornaments in these great edifices, so evident everywhere, on the floors, the pavement, the columns, the mouldings, and the roofs: everywhere the workmen, the masons, the sculptors, and architects, have left their mark — those signs: and why? because they were of us; and all, perhaps, derived from our association that intelligence, those ideas, which embellish and illuminate their works.

Why should you reproach us on account of our meetings with closed doors, when you are aware that when the great day comes, when we shall have the liberty of re-union, like and equal to that enjoyed by all *creeds* and *worships*, they shall be opened, never again to be closed. Then, the judgment.

VERY HOLY FATHER, — The Freemasons, enemies of all boisterous manifestations, were peaceful and quiet, unconscious of that aggression which has been so unprovoked. In our country, violent measures are not successful ones. Your allocution of September 25 will have the effect of securing for us the esteem and respect of all those who have not until this time fully known us and our principles; and notwithstanding your anathemas, not one of its members will ever forsake that work of justice and peace to which their lives are devoted. Of this we are sure and confident.

With our respectful homage,

THE FREEMASONS OF LYONS.

LYONS, Oct. 5, 1865.

In view of the foregoing evidence of the proscriptive policy of the Roman Church towards Freemasonry, — a policy emanating from the highest source, and pervading the entire superstructure, enforced by the most awful threatenings, and involving the most unhallowed, not to say barbarous penalties, — in view also of the absolute power of the priesthood, and the submissiveness of the people under their charge, — the question, how far and to what extent Romanists are eligible candidates for Masonry, becomes one of importance, and that should be carefully considered on the application of such persons for admission to our Lodges. While we would not refuse the petition of any candidate on account of his peculiar religious belief or opinions, in the abstract, yet he may be so under the control of religious or sectarian influences that his admission among us would be neither expedient nor prudent. We have an illustration of this in the case already cited, where the admission of the false and treacherous priest Peter Torrubia, subjected the members of ninety-seven Lodges to the vengeance of the Inquisition. Innumerable other instances might be sited from the history of our Institution for the last two hundred years. Cases also of renunciation in the confessional, and in the sick chamber, under the threatenings of the attendant priest, even in this country and in our own day, are not infrequent. With the majority of the members of the Papal Church, the power of the priest in the confessional is absolute and irresistible. In the belief of the true Catholic, the Pope is above all human law, for he is supposed to hold in his hand the fate of both body and soul. Suppose, then, the question of Masonry be put in the confessional. Will the penitent lie? He must do so, or renounce his Masonry, or jeopardize his soul. Which will he do? Have we a moral right to place him, or allow him to place himself, in such a dilemma? It may be said, that few intelligent Catholic *men* attend the confessional. This may be true; but how would it be at the last hour, when confession, absolution, and sacrament are made essential to salvation? As late as 1837, it was declared by the highest authority in the Church, "that a confessor cannot lawfully or *validly* grant sacramental absolution to men belonging to that Society (Masonry), in any part of the world soever, except they absolutely, positively, and forever abandon the aforesaid condemned Society." He must be either more or less than a Catholic to resist a power like this, when brought to bear upon him in his last hour. We are happy to know, however, that the Catholic priests in this country do not, as a class, push their power to this extent. But exceptions do exist, and such cases are of frequent occurrence among us. We could name Catholic Masons among our personal acquaintances, who dare not visit a Masonic Lodge through fear of their priest, and who, when the hour comes, will renounce their Masonry if necessary to secure absolution. It is against such cases that we should use all proper means to protect ourselves and our Institution.

It is not always easy to mark the distinction between the liberal Catholic and his priest-ridden brother; though it becomes important that this distinction should be made in the admission to our Lodges of members of this denomination of Christians. Most of our Brethren in France and Italy, and other parts of the old continent, are nominally Catholics. They are so doubtless, in some measure, because the doctrines of that Church, as the basis of a religious belief, commend themselves to their judgment; but we apprehend chiefly, because it is the religion in which they have been educated; just as most Englishmen are Episcopalians, and most Americans Protestants. It is the prevalent religious drift of the popular mind, and they follow the current. Such Catholics care just as much, and no more, for the Pope, than the Episcopalian cares for his Bishop. They respect him as the spiritual head of their Church, but have neither respect for, nor fear of, his ecclesiastical maledictions. Such men may be good Christians, without being the slaves of Papal craft, or the submissive tools of Papal tyranny, in any of its forms. They may be trusted, because they are willing to trust themselves in matters of conscience, and to follow the dictates of their own judgment in all matters affecting their secular interests and social relations. Such Catholics are our Brethren who have spoken to us from Lyons.

THE SCOTCH RITE IN PENNSYLVANIA AND OHIO.

Cincinnati, Ohio, Nov. 23, 1865.

My dear Bro. Moore, — The Sir Knights and Brethren of Pennsylvania have taken in hand the working of the degrees of the Ancient Accepted Scottish Rite. They feel that the cultivation of its beautiful and instructive degrees will increase a love for the Order of Masonry in general. They believe the practice of the many valuable lessons taught in the degrees of the Rite are calculated to fit man for the presence of his Maker, and consequently make him more anxious for the study of the ancient mysteries.

The last month I have granted Dispensations to the Brethren of Bloomsburg, Penn., for the opening of a Grand Lodge of Perfection, Council of Princes of Jerusalem, and Chapter of Rose Cross, of H—R—D—M. The Ill.·. Bro. Goodwin, active member of Supreme Council for Penn., not being able to attend to the duty, I authorized the Ill.·. Bro. Alfred Creigh, Inspector-General, 33°, to organize the Bodies, and qualify the officers for work. My knowledge of the Brethren, their well-known love for the Order, and great zeal in the working of all degrees of Masonry, is a sure guarantee for the complete success of the undertaking, and the future prosperity of the Bodies of the Rite established in their midst.

I have also granted Dispensations to the Brethren, Sublime Princes Royal Secret of Harrisburg, Penn., for the opening of a Chapter of Rose Cross, and a Consistory of Val.·. and Ill.·. Princes of the Royal Secret, in their city. The Ill..· Bros. Goodwin and Creigh, Inspectors-General of the 33°, and the Ill.·. Princes associated with them, is the only assurance needed to satisfy all lovers of the Rite that the Bodies of the old city of Harrisburg will add largely to the strength of the Ancient Accepted Scottish Rite.

The bodies of the Rite of Pittsburgh and Philadelphia, Penn., have been reorganized, and are refitting for the work. Their prospects are fair for a large increase of numbers the coming winter.

We have the assurance from all parts of the Jurisdiction of peace and harmony in our Bodies, with an increased effort for the more general spread of our beloved Rite.

At the opening of the Bodies of the Rite of Chicago, Ill., for fall and winter work, fourteen of the most worthy and enlightened Sir Knights of the State were elevated to the high grade of Knights K—H, and Sublime Princes of the Royal Secret. Under the zealous and able management of the officers, and the continued and determined efforts of our Ill.·. Brethren, Chicago Bodies of the Rite must prosper and stand in the front rank.

Since the opening for winter work, the Bodies of the Rite of Cincinnati have elevated several to the high grade of Knights K—H, and Sublime Princes of the Royal Secret. At their last meeting eight worthy Brethren were started on the road for Perfection. The Bodies of Cincinnati are fitting up spacious rooms for their use, in the new Masonic Hall, at a cost of from 8,000 to 10,000 dollars. They will be magnificent, and furnished with all things needful for the full and perfect working of the degrees of the Rite. With Br. Carson, and the able and efficient Officers and Brethren of the Bodies at their posts, we may look for a continuance of the best work in the Jurisdiction.

Yours, truly and fraternally,

K. H. Van Rensselaer.

GRAND LODGE OF CALIFORNIA.

The Most Worshipful Grand Lodge of the State of California commenced its sixteenth annual communication at the Masonic Temple, in San Francisco, on Tuesday 10th Oct. Representatives from one hundred and ten chartered Lodges were present, and a large number of Past Masters. There being a sufficient representation, the Grand Lodge was opened in Ample Form, with music from the choir and prayer by the Grand Chaplain. The address of the M.·. W.·. Grand Master (says the "Mercury") was an ably-written and highly interesting paper. In it he reviewed briefly the principal events of the past year, giving due thanks to Almighty God for the manifold blessings which he has vouchsafed to us, and especially that peace and harmony had again been restored throughout the length and breadth of our land. He paid a glowing tribute to the memory of the venerable Brother, Geo. C. Yount, late Grand Bible Bearer of the Grand Lodge, who went to his rest, full of years and of honors, on Thursday, the 3d Oct. Brother Yount was for many years the Grand Bible Bearer, and was one of the oldest members of the Grand Lodge. He was one of the earliest of the California Pioneers, and, we believe, the first white settler in the Napa Valley. His life was a long and eventful one, and no citizen of our State was more universally respected and beloved.

The Grand Master strongly denounced the practice indulged in, to a greater or less extent, in this and other jurisdictions, of Masons appearing at balls and in public processions other than Masonic, clothed in the insigna of the Order.

ST. PAUL'S LODGE, GROTON.

PEPPERELL, Nov. 28, 1865.

BR. MOORE, — There is a sublime and solemn pleasure in looking over the records of by-gone days, reminding us that we must soon leave earth's trestle-board, and enter on the never-ending trestle-board of immortality.

I find the first regular meeting of St. Paul's Lodge of Free and Accepted Masons was held at Freemasons' Hall, in Groton, Feb. 13, A. L. 5797. The following members of said Lodge were present: Br. James Brazer, M.; Br. Oliver Prescott, S. W.; Br. Thomas Whitney, J. W.; Br. William Tuttle, Treasurer; Br. John Leighton Tuttle, Secretary: Br. John Loring, S. D.; Br. Jonas Farnsworth, J. D.; Br. John Williams, Tyler; Br. Jonathan Loring, S. S.; Br. T. Sewell Emerson, J. S.; Bros. Leonard Whiting, Samuel Tuttle, Joel Abbott, Ebenezer Hamlin, Jeremiah Getchell, David Moors, Francis Champney, Daniel Davis, Thomas Gardner, John Hosley; visiting Brethren, Aaron Brown, Samuel Dana, Thomas Heald, and Amos Wellington.

I remember most of the Brethren. Now they have passed away to that vast ocean to which we are all rapidly hastening. In pursuing my research, I find a special meeting of the members of St. Paul's Lodge, in Groton, August 1, A. L. 5797, when the following Brethren were raised to the sublime degree of Master Masons, viz: Israel Shattuck of Pepperell; Timothy Bigelow of Groton; Luther Bancroft of Pepperell (my father) and Wallis Little of Shirley. I think that Br. Bigelow never had a superior, if he had an equal, in the Masonic Institution in this State. He was a man of the brightest talents. I remember him when he was Major of a battalion of infantry, under my uncle, Col. Jonathan Bancroft of Pepperell; — the Bancroft of Revolutionary memory, who once had the honor to *command Washington* on the *banks* of the *North River*. The visiting Br. Samuel Dana, was the father of the present Gen. James Dana of Charlestown. He was Secretary of St. Paul's Lodge for a number of years; and distinguished for being an eloquent pleader at the bar.

In turning over page after page, I have at length found when the beautiful Pitcher was presented to St. Paul's Lodge by Br. Dr. John Walton of Pepperell. At a regular meeting of St. Paul's Lodge, August 30, A. L. 5802, R. W. Timothy Bigelow, Master, "*Voted*, unanimously, That the thanks of this Lodge be returned to Br. John Walton for the very elegant and appropriate Pitcher presented by him to St. Paul's Lodge." You will remember, a year ago from last October, I promised you and our M. W. Grand Master, William Parkman, a history of the pitcher when I found the year it was presented. Br. Walton ordered it to be made in Liverpool, England. His name is upon it, and under his name the following verse: —

"The world is in pain,
Our secrets to gain;
But still let them wonder and gaze on,
For they ne'er can divine
The Word, nor the Sign
Of a Free and Accepted Mason."

The pitcher is covered with Masonic devices, from the Entered Apprentice's degree to the Consistory. I have never seen it filled with any liquid, although I have been a F. and A. Mason forty years next February. Some fifty years ago it used to be filled with punch and lemonade, as I have been told by Brethren older than I am. It was the custom in those days to drink to the health of every candidate who was initiated, crafted, or raised. The W. Master would say, "Br. Senior Warden, are you all charged in the W.?" "All charged, R. W." "Are you all charged in the S., Br. J. W.?" "All charged, R. W." "We are in the E., give him a bumper!" Br. Walton informed me, a few years before he died that he "presented it to the Lodge to remind the Brethren of the first Cardinal Virtue!" Let all who read this saying of his, take heed.

The pitcher will hold eight gallons, and is always to be seen in our Lodge room. We look upon it as a precious gift, from one of our Order who has passed on to the spirit-world. Br. Walton was Secretary of St. Paul's Lodge for a number of years, and Master in 1805. He was a true and faithful workman in our Masonic vineyard. Were I to give you a history of all the officers and members of St. Paul's Lodge, from its first organization to the present time, it would furnish you with printing matter for years! I cannot close without mentioning the names of Br. Caleb Butler of Groton and Br. John Abbot of Westford, who had held all the offices in the Lodge up to Master, and aferwards M. W. Grand Master of the Grand Lodge of Massachusetts. They were as true to the institution as the magnetic needle is true to the Pole. The names of such Brethren will never die while Freemasonry has an existence in Massachusetts. Yours fraternally,

LUTHER S. BANCROFT.

P. S. I find by the records that Br. Asa Peabody was admitted a member of St. Paul's Lodge, November 28, A. L. 5803. In what Lodge he received the different degrees I cannot tell. If you know I wish you to inform me.* His name, some years before he died, was changed to Augustus. In 1804 he delivered an oration at the dedication of the new hall, which took place October 18th. He held different offices in St. Paul's Lodge for a number of years. We claim three Brethren who received the degrees in St. Paul's Lodge, Groton, as having been Grand Masters of the Grand Lodge of Massachusetts, Bros. Timothy Bigelow, John Abbot, and Caleb Butler; and one who was a member of St. Paul's Lodge, Br. Augustus Peabody. They were nature's noblemen!

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* We think he was made a Mason in Amicable Lodge, Cambridgeport.

MASONRY IN CHINA.

[Concluded from page 28.]

THERE were many reasons why American residents in Shanghai should desire to have a Lodge under a Constitution distinct from the English; not only because the working of an American Lodge in some points is diametrically opposite to both English and Scotch forms, but cases occur in which scruples of conscience arise as to what may be required under former obligations. An anecdote of what once happened in an English Royal Arch Chapter will best illustrate what we mean. An American Companion visited the Chapter in question, and when the Brother about to be exalted entered simply as a Master Mason, the visitor could not refrain from saying, that under American constitutions no Royal Arch Mason could be made who had not taken, first the honorary degree of Mark Master, second, that of Past Master, and third, Most Excellent Master; and unless it were intended to confer those degrees prior to that on which they had commenced, he did not think, consistently with his Masonic vows, he could remain and witness the ceremony. The scruples of the Most Excellent Companion could not be objected to, and he retired; the candidate who had been withdrawn during the discussion, being recalled, and the ceremony proceeded with.

It was sometime in 1863 that seventeen American Masons, including Bros. Blanchard, Haskins, Boone and Hill, agreed together to petition the Grand Lodge of Massachusetts for a Dispensation to hold a Lodge in Shanghai, under the denomination of the Ancient Landmark; the meeting for signing being attended by three other Craftsmen, each of whom contributed ten dollars a piece towards paying the needful fees, purchasing jewels, working tools, furniture, clothing, &c.; a sum just sufficient to provide for a Lodge of twelve members to begin with, and on the 9th of May, last year, [1864,] (the Dispensation being dated the 14th of December, 1863,) the Ancient Landmark had its first meeting in the hall of the Northern Lodge of China; Worshipful Bro. Charles Eugene Hill being first Master.

Unlike the English Grand Lodge which, in the grant of a Charter deems the business completed, or the Scotch, which grants a Charter first, and an annual working certificate afterwards, the American Grand Lodges grant Dispensations for a year or eighteen months first, and then a Charter; said Charter being only given on the most satisfactory assurance that all things have been done in order; to effect which assurance copies of every minute, letter and even summons have to be duly forwarded for careful consideration. That the Ancient Landmark will get its Charter in June next, there can hardly be a doubt; for, if we have been informed aright, never was a Lodge worked with more care and respect for Ancient Landmarks; the result of business at the 14th of December last, a year from date of Dispensation (though only the eighth month of actual operation), being — initiations, forty-three; passings, thirty-five; raisings, twenty-nine.

The success, in short, has been most signal, and reflects on the Master and Officers the highest credit. What some of the difficulties to be encountered were may be conceived on a consideration of the circumstance that all of the seventeen petitioners were made in different Lodges, and in as many as eight different States; it being among the singularities of American Craft, that hardly one State works similarly to the other. That no member shall be advanced to a superior degree but on the entire satisfaction of each Brother, the ballot goes round for candidates in each grade; not a mere formal ballot, but positive rejection if incompetent; the system of instruction being so perfect and so closely followed, that in five initiations last week, each was presided over by members who had themselves been made here in China; the last ceremony being performed by one who was only raised to the sublime degree some three weeks ago. The fact cannot be dwelt upon too long, and should be mentioned wherever Freemasonry is practised, as an illustration of the zeal and efficiency of American Craftsmen in this farthest East.

The regular meeting nights of the Ancient Landmark Lodge are the first Tuesday of every month, with annual meetings in December for choice of officers. The fees are as follow: — ten dollars on application as a candidate (returnable if rejected); thirty dollars additional before making; membership fee, five dollars if made in the Lodge; twenty dollars if made elsewhere; quarterly dues, three dollars. There is no limit to the number of members.

In due course the Lodge expects to obtain Dispensations to work the Superior degrees, and there can be no doubt that it will then increase in numbers (of various nationalities) very fast. That the American Fraternity are under considerable obligation to their present efficient Worshipful Master is clear from what we have written. In instruction, or actual working, this indefatigable Brother has had, we are told, as many as eleven meetings in a month; sufficient to try the strength and patience of the strongest man.

The next Lodge established in Shanghai was the Tuscan, No. 1020, under the Grand Lodge of England, which originated in this wise: Both the Northern Lodge of China and Royal Sussex Lodge received more applications from candidates for initiation into Masonry than could easily or could at all be complied with; a state of things which prompted the then W. M. of the Northern Lodge of China, Bro. R. F. Gould, and the Worshipful Past Master Cornelius Thorne, to suggest that there should be a meeting at Bro. Gould's of those who might be willing to take office in a new Lodge. This suggestion being circulated by Bro. Henry Æneas Sidford, a meeting took place on the 5th of March, 1864, which resulted in an application to the R. W. Bro. Mercer, P. G. M., to grant a Dispensation for establishing and constituting a Lodge to be called the Tuscan. The brethren present at this meeting and signing the application being P. M.'s Gould and Thorne and M. M.'s Dallas, Tilby, Gordon, Seaman, Gundry, Johnston, Ramsbottom, Sidford, Gibbs, Hockley, and Jamieson; Bro. Thorne taking the chair.

Bro. Sidford was proposed for first Master; Bro. Tilby, S. W., and Bro. R. A. Jamieson, J. W. This petition was complied with in all save the Masterdom, which was given to Bro. Tilby — Bro. Sidford taking the Wardenship, an indispensable qualification in English Masonry precedent to the chair.

The inaugural meeting of the Tuscan Lodge was held at the Masonic Hall on the 18th of June, a little over three months from the period when a Provisional Warrant was applied for; the installing officers (all Past or working Masters) being W. M. Bro. Gould; P. M. Bro. Underwood; S. W. Bro. Dunlop; J. W. Bro. Parker; Sec. Bro. Birdseye, and present, the R. W. Bro. S. Rawson, P. G. M., the W. Bro. Donaldson, and some thirty others; the first business after the installations and investitures being the first reading of a proposed code of By-Laws.

At the second meeting of the Lodge, on the 18th July last, several candidates were initiated, and then, as the summer was well on, it was proposed that the Lodge should take a recess until the 18th of October, by which time it was hoped that the jewels and furniture, which had been ordered from England, would arrive. And the Lodge went into recess accordingly until the said 18th of October, when the By-Laws were finally passed for submission to the P. G. M., and from which period the Lodge has continued to work with regularity and success.

At the regular meeting of the 19th December, 1864, the Officers for the ensuing year were nominated, and as the names of these Brethren were given with the commencement of these notices, there is no need for re-iteration. At our present writing, the Lodge is, to a certain extent, in difficulty. Bro. H. Æneas Sidford on a Dispensation by the P. G. M. (touching the full year as Warden) was elected to the chair, and such has been the industry and popularity of that worthy Brother, that the Lodge now numbers over fifty members; the first work in the third degree occurring in January last. Every thing at that date promised for the Tuscan Lodge a year of harmony and continuance in well doing. The exigencies of the public service, however, may not be bent to the cause of Masonry, and at the last regular meeting Worshipful Bro. Sidford had to take farewell of his Lodge for at least some months, during his necessary absence at one of the consular ports on business. This was one blow to the Lodge. The second, identical in time, was the constrained absence at Japan of one for whom all Brethren in Shanghai entertain a warm regard, viz., the Tuscan's Senior Warden, Bro. O. R. Crockett; the fear in his case being that his health will never again allow him to resume his post. Fortunately, in the person of our esteemed contemporary, Bro. Gundry, the Tuscan has a Junior Warden competent for the onerous duties devolving on him.

We have said that the Lodge is in difficulty; but hardly so, for, as remarked by Bro. Sidford on vacating the chair the other night, in the person of its immediate Past Master, Bro. Tilby, the Lodge has a steady supporter, ready to fill, temporarily, any office rather than that the working shall be retarded, or the interest of the Brethren suffer. The Lodge numbers also some other experienced Brethren most ready to assist in upholding the Tuscan column in all its beauty.*

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* The furniture of Tuscan Lodge in black ebony and silver, procured from home, on funds advanced by Bro. Tilby, is remarkably chaste and unique.

The regular meeting nights of Tuscan Lodge are on the 18th of every month (or the 19th if the 18th is Sunday). The fees are as follows:—Initiation, taels fifteen (same as the Sussex); Passing, ten (five more than the Sussex); Raising, fifteen (ten more than Sussex); Joining, eight; Quarterly Dues, taels eight (double the Sussex's); naval and military brethren, one tael only. This, for the present, concludes our notice of Tuscan Lodge; the only story now to tell being that of the Cosmopolitan.

Of the earlier steps taken to bring about the establishment of a Lodge under the Scottish Constitution, the public of Shanghai, generally, know almost as much as we do. The following announcement in our issue of the 26th November, 1863, being, we think, the first active step in enlistment of sympathy with what had been done by certain Master Masons who, in the September previous, made an application by petition unto the M. W. the Grand Master for Scotland, for the grant of a Charter for a Lodge to be called the Cosmopolitan: —

> MASONIC. — Brethren wishing to be present at the Anniversary Dinner of the G. L. of S. Festival of St. Andrew, on Monday next, may obtain Tickets at Messrs. Dato & Co.'s, Provand & Daly's, and Farr, Bros. & Co.'s, up till Thursday the 26th instant, after which none will be issued.

The Brethren named in this petition for first office bearers were: —

R. W. M., Bro. Donaldson; S. W., Bro. H. G. Farr; J. W., Bro. Z. Williams; Treas., Bro. J. Hooper; Sec., Bro. W. Dato; S. D., Bro. C. P. Reynolds; J. D., Bro. J. Geary; I. G., Bro. J. E. Coates. The signatures are as follows: — Bros. C. M. Donalds, on (S. C.); R Bainton, (S. C.); E. E. Wilson, (S. C.); J. Hooper, (E. C.); C. P. Reynolds, (A. C.); E. W. Robinson, (A. C.); W. Tarrant, (E. C.); W. Dato, (G. C.); H. G. Farr, (E. C.); R. Smith, (A. C.); Z. Williams, (A. C.); E. Bisber, (A. C.); W. Bell, (E. C.); J. G. Kursh, (A. C.); J. E. Coates, (A. C.); J. Geary, (I. C.); R. Mulholland, (S. C.); R. Daly, (E. C.); R. T. Smith, (E. C.); L. Segar, (G. L.); B. Bird, (A. C.); J. Wilson, (S. C.); G. Morrison, (E. C.), and W. Sutherland, (S. C.); in all, say twenty-three Masons, of the following Constitutions: — Scottish 5; English 8; American 7; German 2; Irish 1. Nearly all these Brethren, too, and some others not Masons, exhibited their warm desire for the establishment of a Scottish Lodge by advancing money to procure what was necessary. We may be wrong in some of the details, because we have only obtained them by incidental conversations, but it is but right that pecuniary supporters of our Masonic Art should have their good deeds recorded, and the following may be taken as the Cosmopolitan's first loaners: Bro. Farr, $100; Bro. Donaldson, $50; Bro. Dato, $50; Mr. now Bro. Keppel, $50; Bro. Wilson, $25; Bro. Segar, $25; Bro. Daly, $25; Bro. Mulholland, $25; Bro. Bird, $25; Bro. Bell, $25; Bro. Sutherland, $25; Bro. E. W. Robinson, $25; Bro. W. B. Walters, $25; Bro. J. G. Kursh, $25; Bro. J. E. Coates, $25; Bro. Symonds, $25; Bro. Hicks, $25; Bro. Stenroos, $25; Bro. C. P. Reynolds, $7; Bro. R. Smith, $25, — between six and seven hundred dollars, — some of which was expended about the announced festival of St. Andrew.

This petition being seconded by the then Worshipful Master of the Northern Lodge of China, Bro. P. Underwood, was complied with in March following. That is to say, the Charter bears date in March, 1864; though whether it resulted from the death of the late Grand Master for Scotland, the Duke of Athol, or any other circumstance of which we know naught, this Charter only came to hand in Shanghai by the last mail in December, and then, apt illustration of the mutability of human affairs in China, of the twenty-four signers, or contributors whose names we have given above, only five were present to complete their recommendation by taking office; these being the present Master and Senior Warden, Treasurer, Acting Secretary, and late Inner Guard — five only. Three others (master mariners, birds of passage) have since appeared and attended the Lodge, but of the remaining sixteen we have no record; some are dead, others absent in parts over sea.

MASONIC HYMN.

TUNE — "*Duke Street.*"

THE spacious world by Wisdom planned,
And spread beneath the starry skies,
Was made a temple strong and grand,
From which a Mason's prayer should rise.

Our Great Grand Master gave it birth;
He squared and laid its corner-stone;
His Strength and Wisdom spread this earth;
At his command the work was done.

He formed yon broad expansive skies,
And round the verge of that blue dome,
In pomp transcendant spread those skies,
Arched the broad heavens, the Mason's home.

While in our Lodge, with songs divine,
By faith our prayers ascend to heaven;
Strength, Wisdom, Beauty, all combine,
And Faith and Hope and Love are given.

A WARDEN can preside and open a Lodge, in the presence of the Master, at his request. If in the absence of the Master, he assumes all the duties of that office. And the Master may call upon either of his Wardens or any Past Master to preside, *in his presence or under his direction;* but the Master is responsible for all that is done, the same as if he were actually presiding in person.

AN unfavorable report by the Committee of Investigation does not reject a candidate. A ballot is necessary in all cases.

GRAND LODGE OF MASSACHUSETTS.

THE Grand Lodge of this Commonwealth held its one hundred and thirth-second Annual Communication at Freemasons' Hall in this city, on Wednesday, the thirteenth day of December, ultimo. It was the most numerously attended session that has been held since the organization of the Body in 1733, *one hundred and fourteen* of the one hundred and thirty-three chartered Lodges being represented, giving, with officers and permanent members, three hundred and ninety votes. There are sixteen Lodges at present under dispensation (one having been added since the meeting), making the entire number under the Jurisdiction one hundred and forty-eight; and we are gratified in being able to add that they are all working harmoniously, and are in a highly prosperous and healthy condition, having a membership of more than fourteen thousand, which, in point of intelligence, respectability, and influence in the community, are not, we venture to say, excelled by any equal number of members belonging to any other secular society or association in the world. The elections passed off harmoniously and acceptably. The official term of the present incumbent, the M. W. Br. WILLIAM PARKMAN, having expired by constitutional limitation, R. W. Br. CHARLES C. DAME, Esq., of Newburyport, who had filled the office of Deputy Grand Master for the past three years, was elected Grand Master with almost entire unanimity.

The business of the Grand Lodge was chiefly of a local character, though of much importance to the interest of the Order in the Commonwealth.

The expulsion of John W. Allison by Jerusalem Lodge at Northampton was confirmed.

The number of petitions for initiation during the year was 4,017; the number initiated, 2,904; rejections, 1,123.

Among the reports adopted was the following, offered by R. W. Past Grand Master LEWIS, from the Committee on the Library, which we recommend to the especial attention and favorable consideration of the reader: —

Report on the Library.

That the small nucleus of what, it is hoped, will be the commencement of a large collection of Masonic works, has been very considerably augmented since the last report. It now contains about five hundred volumes, all in good order and well bound, besides a large number of pamphlets.

There was received from the Treasurer of the Grand Lodge the sum of four hundred dollars, being the amount insured on the Library, which was destroyed. This, of course, has been more than expended.

A perfect catalogue has been made of every book and pamphlet, which includes a systematic index. Fifty volumes of the transactions of Grand Lodges and other Masonic organizations have been bound in a substantial and neat manner.

To the urgent appeal of the Committee on the Library to the Fraternity, to supply by donation the loss sustained by fire, there has not been that response which should have been so emphatically exhibited. Some exemplars of devotion to the cause have manifested their liberality; and these instances will be promulgated in a future report; and it is to be hoped, that of those now present, some may be prompted by this palpable hint, to cause themselves to be registered among the benefactors to Masonic literature.

To those of the Order who are unacquainted with the Bibliography of Freemasonry, it may not be irrelevant to state, that, among the large collections of Europe, there are some which would surprise those who may not be informed of the fact, that there are those which number thousands of volumes. Your chairman at his late visit to the Hague had the pleasure to view the great library of the late Dr. Kloss, now the property of the illustrious Grand Master of Holland, Prince of the Netherlands, which contains more than ten thousand volumes on the subject of the Order. This collection is open to and free for all Masons; and if any Brother should visit that interesting spot, he will be welcomed cordially by the Grand Archæologist and Grand Secretary, the savant Brother I. I. F. Noordzick.

It is hoped that Massachusetts will come up to a high standard in this particular, and maintain in this, as in other characteristics, its pre-eminent distinction.

There has been received a large engraved portrait of the Grand Master of England and a view of the Masonic Temple at Geneva. These have been framed, and are the donation of a Brother.

W. LEWIS, *Chairman.*

December 13, 1865.

On the day following, the Grand Lodge was assembled at 9 o'clock, A.M., for the exemplification of the work by the Grand Lecturers, R. W. Brothers E. D. BANCROFT and L. H. GAMWELL. The attendance this day, like that of the preceding day, was larger than ever before on any similar occasion, the brethren present numbering not less than six hundred. Five hundred and twenty dined together at the hall; and, notwithstanding this unexpected increase in his guests, Brother TARBELL's efforts to provide for them were crowned with the most ample success.

The work of the day we heard spoken of in the highest terms of commendation; and much credit is given to the Grand Lecturers for their urbanity, promptness, and accuracy.

On the 27th, the Grand Lodge was again called together for the installation of the new officers, and the celebration of St. John's day, but too late for a more particular notice of the doings the present month.

LODGE OF ELEUSIS.

SUCH is the very pretty classical name of a new Lodge which was organized in this city about a year since, under a Dispensation from Grand Master Parkman. Having realized the expectations of its founders, and succeeded to the satisfaction of the Grand Lodge, that Body at its late annual communication granted it a Charter, and on the 18th ult. constituted it in due form and installed its officers with the usual formalities. Both ceremonies were performed by the Grand Master in person, and in his usual clear and impressive manner. The music on the occasion was of surpassing excellence, and while it afforded the highest gratification to all present, it reflected equal credit on the performers.

At the conclusion of these ceremonies the company was escorted to the banqueting hall, where they sat down to one of Bro. Tarbell's excellent collations. At the proper time brief speeches were here made by the W. Master of the new Lodge, the M. W. Grand Master, Rev. Bro. Alger, and others.

We learn that it is the intention of the Brethren who have started this new enterprise, to give to their Lodge a high and elevated character, both in its constituency and work. Its members are at present few and select, and they will hereafter be limited to a convenient number for the transaction of the businss of the Lodge and the cultivation of personal friendships and mutual improvement. We learn also, that the number of candidates for initiation will be restricted to a small and definite number, and that beyond this none will be received during any given year. We anticipate the most favorable results from this regulation, and cannot but think, that, if it were generally adopted by our Lodges, though it might not so rapidly increase the number of *Brethren* as the present practice, it would give us an increased number of *Masons.* What we might lose in numbers would be more than compensated for in the increase of well instructed and carefully selected members.

The Officers installed are as follows:—

Henry W. Warren, W. Master; Richard Briggs, S. W.; George P. Sanger, J. W.; George Langdon Pratt, Treas.; George L. Roberts, Sec.; J. M. Rodocanachi, S. D.; Charles U. Cotting, J. D.; William Henry Allen, S. S.; F. F. Emery, J. S.; Rev. William R. Alger, Chaplain; James D. Kent, Marshal; J. W. Taylor, Inside Sentinel; C. C. Winthrop, Organist; L. L. Tarbell, Tyler.

ST. ANDREW'S LODGE.—PRESENTATION.

We had merely space in our last to state the fact that St. Andrew's Lodge celebrated its one hundred and ninth anniversary, at the American House in this city, on St. Andrew's Day, the 30th of November last. There was a full attendance of the members of the Lodge, and the occasion was one of marked interest,—as such occasions with this ancient and wealthy Lodge usually are. The tables were elegantly spread and bountifully furnished with such luxuries as the season and the market afforded. The feature of the evening was the presentation of a gold Past Master's Jewel and Watch and Chain, also of gold, to the retiring Master, W. Brother **Edward Stearns**, who had filled the Chair and discharged its duties during the two last preceding years, to the satisfaction and acceptance of his Brethren, and with honor to himself and the Lodge. The watch and chain were presented by R. W. Bro. C. W. Moore, the Senior Past Master of the Lodge present, and the jewel by the M. W. Brother William Parkman, Grand Master, and also a Past Master of the Lodge. The presentation speeches were replied to by the recipient in an earnest and eloquent address, in which the speaker referred to his long connection with the Lodge and reviewed the acts of his administration, during which the Lodge had been prosperous, and active in works of benevolence; and in this connection he stated the gratifying fact that the Treasurer had, the past year, dispensed the very liberal sum of *fifteen hundred dollars* in charity, which is probably a larger amount than has been given in the same time by any other single Lodge in the country. It is proper to add that this sum, large as it is, exceeds the usual annual charitable disbursements of the Lodge by about two hundred dollars *only*. Such generosity is worthy of its ancient rank and reputation.

Another incident of some interest to the occasion was the sending of a committee with the compliments and congratulations of the Lodge to Aberdour Lodge, which was celebrating the day at Freemasons' Hall, to which a suitable acknowledgment was returned.

Appropriate speeches were made by several members of the Lodge, and the evening passed off to the gratification of all present. The new Master, W. Brother William F. Davis, presided at the tables with tact and ability, and contributed much to the interest and enjoyment of the occasion.

MASONRY IN THE ARMY.

(From the "Cincinnati Masonic Review.")

Cleveland, O., June 15, 1865.

Brother Moore,—I have several times noticed in the "Review" incidents cited to show the influence of Masonry in the army, and the benefit it has been to brethren in cases of extreme need, especially while prisoners in the hands of the enemy. My experience has been somewhat extensive for three years past, having been with Sherman from Chattanooga to Atlanta, and when he "marched down to the sea," and onward to the end; and I have one or two adventures to relate, which, if you think proper, you may place on record in the "Review"—a work which used to be a most welcome visitor to me while in the army.

I make the following statement as much to combat the impression that Masons in the rebel army would not recognize "the Yankee Masons" (as they called them), as to show the benefits of Masonry under certain circumstances. While out with a scouting party on the third day of August, 1864, I was surprised and attacked by four times our number, and myself and two men taken prisoners. I expected to receive very severe treatment, as our captors were a roving band, and not under very good discipline. The private soldiers had taken from me all my valuables before the commanding officer made his appearance. When he came up (it was a Col. Andrew Young), he recognized me at once as a Mason, secured and returned to me all my personal effects that could be found, and allowed me to ride in his company and share his rations. When we reached Gainesville, Georgia, he introduced me to prominent Masons—among others, the D. G. Master of South Carolina, whose name I have forgotten. I am glad to say that I received very kind treatment from every Mason I met. In retaliation for some of their men, who, it was claimed, had been killed by our soldiers contrary to the usages of war, it was finally decided that I must be shot. The officer who was entrusted with the execution of this duty discovered that I was a Mason, and, instead of shooting me as ordered, gave me an opportunity to escape, and furnished me with a hundred dollars in Confederate money—which at that time was of great service to me, for I was penniless. I should very much like, now that the war is over, to meet Col. Young again, to thank him for his kindness at a time when kindness was needed and a friend was worth something. Lieutenants Price and Alexander, both of the Ninth Georgia Regiment of Cavalry, also rendered me personal favors under the same perplexing circumstances, which I shall not soon forget. While in Charleston, I invariably found friends among the Masons. Capt. Cooper, of Charleston, proved himself a whole-hearted craftsman, and did all he could to extend aid to captive and suffering brethren, whenever they made themselves known to him as such.

Such, Brother Moore, has been my experience during the late bitter war, and I freely bear testimony that Masons in the rebel army, on all proper occasions, were mindful of their Masonic relations and duties — even to us of the Union army. The war is now ended, and I trust a firm peace and lasting Union will be the result; and a still closer and kinder feeling obtain between Masons of all parts of our beloved country.

Fraternally, M. J. Borland,
Late Lieutenant, Tenth O. V. Cav.

A GENEROUS ACT REWARDED.

In October last, Brother Bartlett S. Drew, a highly respected member of King Solomon's Lodge at Charlestown, left his home in that city for Chicago, Ill., for the benefit of his health. In crossing Lake Huron, the steamer on board of which he was a passenger, stopped at Glenn Arbor for wood. While there Bro. Drew, by some accident unaccounted for, fell overboard. The alarm was immediately given, when D. R. McDonald, the mate of the boat, and a Mason, at the hazard of his own life, instantly sprang into the water, in the hope of saving that of his drowning Brother. The body was rescued in a few minutes, but life was extinct, the Brother having died, as is supposed, of disease of the heart; and it was probably a sudden attack of this that occasioned the accident. The body was properly buried by the Brethren at Glenn Arbor, and subsequently disinterred and forwarded to his friends in Charlestown, where it was again buried by the members of his Lodge. In recognition of the fraternal kindness and interest manifested by Brother McDonald, King Solomon's Lodge, at its first meeting after the circumstances were made known to it, appointed a committee consisting of W. Brothers J. A. D. Worcester and G. H. Marden, Past Masters, and Brother Chase P. Goss, to acknowledge in such manner as they should deem proper, the generous and manly conduct of Brother McDonald. In the discharge of this duty, the committee procured an elegant gold watch and chain, and their chairman was commissioned to proceed to Ogdensburg and present it in person. The presentation took place on the 10th Dec. last, with ceremonies appropriate to an occasion of so much interest. The following inscription was engraved upon the watch: —

"Presented by King Solomon's Lodge of Free and Accepted Masons, of Charlestown, Mass., to Brother D. R. McDonald, for endeavoring to save the life of Bro. Bartlett S. Drew, who was drowned in Lake Huron, Sept. 1, 1865."

THE RESPONSIBILITY OF THE MASTER.

The *Trowel* has the following on this subject: —

Charges were preferred against the Master of a Lodge; they were investigated, and the Master suspended from exercising the functions of his office. After the suspension had taken place, the inquiry was made of me, whether charges could be preferred against the Master in the Lodge. I decided that charges could be preferred, and that the Master could be tried while under suspension, as in other cases. Was I right?

Sect. 80, By-Laws of the Grand Lodge of Illinois, are as follows: —

"Any member of a subordinate Lodge is subject to the discipline thereof, excepting only the Worshipful Master."

The Master of a Lodge can only be tried by the Grand Lodge. — *Hubbard of Ohio*

No Lodge can exercise penal jurisdiction over its own Master, for he is alone responsible for his conduct to the Grand Lodge. — *Mackey.*

Brother Charles W. Moore holds the same opinion. The same principle is clearly stated in the Constitutions and Regulations of Maine, Massachusetts, Wisconsin, Ohio, New York, Minnesota, North Carolina, Georgia, Florida, Alabama, Iowa, California, Oregon, Maryland, Vermont, Mississippi, Arkansas, and Tennessee.

We, therefore, at once decide that the Grand Lodge alone can try a brother for *any act done, or neglect of duty,* while lawfully acting as the Master of a Lodge.

The power of the Grand Master reaches only to an examination of the charges, and a suspension from the functions of his office until the meeting of the Grand Lodge, when the Master should be put upon trial, and be expelled, suspended, degraded from the chair, or be acquitted and reinstated, as justice may require.

An Entered Apprentice or Fellow Craft cannot be buried with Masonic honors.

A Dimit is simply the severance of Lodge membership, and is complete when the brother has paid his indebtedness to the Lodge, and the Lodge has, by resolution, consented to such severance. The act of the Lodge severs the membership not the issuing of the certificate by the Secretary. The *certificate of dismission* is merely evidence of the joint act of the Lodge and the member by which such membership was terminated, and does not necessarily include a recommendation of the brother. — *G. M. N. Y.*

A Warden can preside and open a Lodge in the presence of the Master, at his request.

OBITUARY.

SIR J. W. PATCH OF LOWELL.

[Resolutions adopted by Pilgrim Encampment, November 8.]

WHEREAS, it has pleased the Great Disposer of Events to knock at the door of our Asylum and by the messenger of death, to summon from our midst one dearly beloved and honored for sincerity of friendship and nobleness of character; and,

Whereas, in the removal by death of our late highly esteemed Brother and Companion, Sir Knight JOHN WHEELOCK PATCH, we are called upon to mourn the absence of one beloved for his devotion to Masonic duty, therefore,

Resolved, That while we grieve that we must be deprived of the society of one so active and zealous in the promotion of true Masonic culture, we will endeavor to gather from his example a fresh incentive to the devotion of our best exertions for the further advancement of all that is true, manly, generous, and brotherly in our Masonic relations.

Resolved, That although as a Pilgrim Warrior he has yielded to a summons from which there is no discharge; although a burning taper has been extinguished in our Commandery which can only be relighted by an Almighty Hand; although his sword, vowed only to be drawn in defence of Truth, Liberty, and Religion, has been returned forever to its scabbard, we will try to derive consolation from the fact that all this has been done in accordance with the will of Him before whom we should all reverently bow.

Resolved, That in our deep affliction we will hope that the same *Fortitude* which helped him in sustaining the trials of life, enabled him also to meet the realities of death; that *Justice* may in some degree be done to his name and memory by the continual remembrance of his many noble qualities; and that *Mercy,* that glorious attribute of the Son of God, has obtained for him admission to the companionship of good and faithful servants in that Asylum of peace beyond the vails of earth.

Resolved, That our sorrow in parting with our cherished Brother is alleviated by the hope that death was but the transition of his spirit to a happier sphere; and that the emblem of green which we drop upon his grave is not only a pledge of fidelity to his memory, but typical also of the immortality of the soul in that upper sanctuary not made with hands.

Resolved, That by this afflictive dispensation of Providence, both those upon whose heads have fallen the snows of age and those whose cheeks are mantled with the sunny smiles of youth, are alike reminded of the frailty of their nature as mortals; of the transitoriness of their earthly hopes, and of their entire dependence upon that Power which is invisible and supreme.

Resolved, That we deeply sympathize with the family of our friend and Brother in their bereavement, and hope that from the "Great Source of Love" consolation may be given them in this their hour of sorrow.

Resolved, That a copy of these resolutions be entered at length upon the records of Pilgrim Encampment, and also that a copy be forwarded to the family of the deceased, and the Freemasons' Monthly Magazine, with a request that the same be published.

CHARLES A. STOTT,
GEORGE W. RAYNES, } *Committee.*
SOLON W. STEVENS,

Asylum of Pilgrim Encampment, Lowell, Nov. 1865.

BROTHER JAMES ANDERSON.

AT a convocation of "Titus Strong Council," held in Freemasons' hall, Greenfield, Nov. 6, 1865, the following Resolutions were unanimously adopted:—

Resolved, That the affectionate and kindly relations which the members of this Council held towards their aged Companion, JAMES ANDERSON of Shelburn, render it eminently proper that they should place upon their records some tribute to his worth.

Resolved, That in the life of our deceased friend, whose presence at our meetings was always a benediction to us, we have seen much to love, admire, and imitate; and while we mourn that we shall see his face on earth no more forever, and shall miss his genial smile and friendly greeting in the Lodge below, let us hope again to meet him in the Celestial Lodge above.

Resolved, That to the bereaved and sorrowing family of our friend we tender our affectionate sympathy.

Resolved, That a copy of these resolutions be sent to the family of the deceased, also, to the Freemasons' Magazine, Boston, and Greenfield Gazette and Courier, for publication.

MASONRY IN ENGLAND.

IT must be confessed that the growth of Freemasonry in this country is not less rapid than in America, and other parts of the world. The returns, which are periodically made to the Grand Lodge, announce a considerable accumulation of funds, bespeaking an increase of membership unparalleled in the history of the Order. The funds could not be so largely augmented, unless initiations had become more frequent than heretofore, and were not a greater number of persons pressing into the various Lodges, which abound throughout the country, the greater part of which, it is to be feared, are not in such good working order as they were in former years, though they may be very anxious to promulgate the principles of the Craft.

That Masonry may advance in this country is our ardent aspiration; that its pure principles of brotherly love, relief, and truth may be diffused to the utmost extent, commensurate with the blessings which such principles cannot but produce, every well-wisher of the Order must desire; but it is very questionable whether the rapid increase is tending to these ends. The members who are annually "made" are no criterion that it will be so; nay, on the contrary, they tend to confirm our fears that ruin or disaster may accrue sooner than some seem to imagine, unless a check be put upon the growing disposition to bring the "popular world" more largely within the precincts of the Fraternity than it was once permitted to be. It is one of the fixed rules of the Craft, that "the tongue of good report should be heard" in favor of *all* who desire to enlist under its banners. It is essential to the very life of the Order, that "strict care and due examination" should be had that no unworthy person be permitted to pass the portals of a Lodge. It is imperative, according to the Constitutions, that no person should solicit his friends to become Craftsmen, or offer any inducement to lead them to suppose that it would be for their benefit to undergo the process of initiation.—*Freemasons' Magazine, London.*

ORGANIZATION

OF

THE M. W. GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE COMMONWEALTH OF MASSACHUSETTS,

For 1866.

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R. W. Sereno D. Nickerson, of Boston	Deputy Grand Master.
" " William Sutton, of Salem	Senior Grand Warden.
" " Wyzeman Marshall, of Boston	Junior Grand Warden.
" " John McClellan, of Boston	Grand Treasurer.
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Erratum. — Page 32, Art. "Our great Danger" — for 107 read 17.

MASONIC CHIT-CHAT.

Winslow Lewis Lodge of this city celebrated its ninth anniversary at the private residence of R. W. Bro. Sereno D. Nickerson, one of its ealiest Past Masters, on Monday evening the 11th December. There was a general attendance of the members and several invited guests. The occasion was one of those green spots in life around which the memory loves to linger. After spending an hour or more in social greetings, the company, numbering some sixty brethren, were ushered into the dining-room, which had been tastefully decorated with national flags interspersed with Masonic emblems, and where the tables were spread with every luxury that a liberal and generous hand could provide, or the most fastidious taste could desire. What followed, the reader can very easily imagine. We have rarely known more real, hearty, social enjoyment crowded into the same number of hours. The Lodge is one of the most respectable and prosperous in the jurisdiction, and ranks among its members a full share of the most intelligent and gifted of brethren.

An Impostor. — We are informed that there is, or has been within a few days, in this city and vicinity, a fellow calling his name A. B. Mehcair, and hailing from New York, soliciting charity of the Brethren and Lodges, but who is an unmitigated impostor. He claims to be a Mason, but is without credentials of any kind. He recently paid our Vermont Brethren a visit, and swindled them out of a suit of clothes, and money for his immediate necessities. The country is overrun with such scamps, and our Lodges cannot be too vigilant in detecting and exposing them.

Victoria Lodge, P. E. I.—At the regular Communication of Victoria Lodge, No. 383, R. S., Prince Edward's Island, on the 28th November, officers for the ensuing year were severally nominated and elected; and on the 30th (St. Andrew's Eve) installed in due and ancient form as follows: J. W. Morrison, P. M., R. W. M; Neil Rankin, P. M., W. D. M; J. Barrett Cooper, W. S. M; James Davis, S. W; George Douglass J. W; W. R. Watson, Treasurer; R. Morrison, Secretary; Rev. Thomas Duncan, Chaplain; Alex. McKenzie, S. D; John P. Irving, J. D; John Cairns, Marshal; Matthew Waddell, Architect; Alex. Ross, Organist; S. Farquharson, Donald McLeod, Stewards; George Rankin, I. G; James Connell, Tyler.

The installation ceremonies being ended and the Lodge closed, the newly-installed officers, past officers, and members of Victoria, with their guests, Past Master Covell, American Consul, and several Brethren of St. John's Lodge, sat down to a collation prepared expressly for the occasion, in discussing which, and other kindred topics, an hour was very agreeably spent "without the aid of wine." Both the Lodges in this city appear to be, as far at least as financial matters are concerned, in a flourishing condition. We wish them every prosperity.

Scientific American. — This is by far the most able and popular scientific journal published in this country, and should be in the hands of every mechanic, inventor, manufacturer, and all others interested in the progress of the Arts. It is published weekly by Munn & Co., New York, and contains a full account of all the principal inventions and discoveries of the day, besides valuable illustrated articles upon tools and factories, engineering, and all other branches of mechanics. It also gives full and accurate reports of scientific societies at home and abroad, patent-law decisions, practical receipts, &c. It is printed in the best manner, and finely illustrated. Terms $3 a year.

The Little Falls (N.Y.) Journal and Courier warns the Masonic Fraternity against one John Sweeny, who has imposed upon the Lodges in that vicinity. Said Sweeny represented himself to be a member of Cincinnatus Lodge, Great Barrington, Mass., by which imposition he is living upon the charities of the Order.

"**Godey's Lady's Book**" for January is a superb number; to be had at the bookstores.

Correction. — We were in error in saying that the Grand Lodge of Illinois held its late annual session at Chicago. It was held at Springfield, and meets at Chicago next year.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. XXV.] FEBRUARY 1, 1866. [No. 4.

THE GRAMMATICAL CONSTRUCTION OF THE RITUAL.

A **Correspondent** submits the following inquiry : —

"Is there anything in Ancient Freemasonry requiring a desecration or perversion of the English language in any part of the Work or Lectures?"

Had our correspondent put his question in a different form his meaning would have been more obvious. The intention of the inquiry is, to ascertain whether, in our opinion, the laws and usages which govern the Ritual, are so rigid in their exactions as to demand a strict and verbal adherence to what is commonly supposed to be the "ancient text," regardless of the grammatical construction of the language. We are not unmindful that an affirmative opinion has to some extent obtained and found advocates among some ultra conservative brethren. But such an opinion rests on no sound or logical reason; nor can it be defended by any argument based on intelligence and common sense. The essential principles and esoteric forms of Masonry, like the ancient laws of the Medes and Persians, are fixed and unchangeable; but the terms in which those principles and forms are embodied and presented to the mind, always have and always must continue to keep pace with the progress and improvement of the science of language, or sink into an unintelligible and barbarous jargon. The truth of this can be best illustrated by a few brief examples from the history of our own language. Take, for instance, the Lord's Prayer, as it stood in the eleventh century, thus: "Our Fadir that art in hevenys, Halewid be thi name, Thi kingdom come to, Be thi wil in erthe, as in hevene. Give to us this day our breed iver other substance, And forgive to us our dettis, as we forgive our dettouris, And lede us not into temptacioun, But delyvere us from evyel. Amen." Take also the answer said to have been given by some Masonic brethren of the fifteenth century to Henry VI. of England, as to what Masonry is: "What mote ytt be?" asked the king, and the answer was — "Ytt beeth the skylle of nature, the understondynge of the myghte that ys what hereynne, and its sondrye werckynges: sonderlyche, the skylle of reckenyngs, of waightes and metynges," &c. Again: "Howe comede ytt yn Engelonde?" And the answer was: "Peter Gower, a Grecian, journeyedde ffor kunnynge yn Egypte, and yn Syria, and yn everyche londe, whereas the Venetians had plauntedde maçonrye, and wynnynge entraunce yn al lodges of maçonnes, he lerned muche, and retournedde, and woned yn Grecia Magna, wachsynge, and becommynge a myghtye wyseacre."

As an example of the character of the language of the Lodge-room at a more recent period, we give the following from one of the old Masonic charges, as they were delivered in the time of James II.: "Fifthly, Yee shall not take your fellow's wife in villany, nor deflower his daughter or servant, nor put him to no disworship." Again: "That a master or fellow make not a mould stone, square, nor rule, to no lowen; nor let no lowen worke within their Lodge, nor without, to mould stone."

The style and orthography of the Ritual as used by our English brethren anterior to the eighteenth century, may be correctly inferred from the foregoing examples; and we think it may be safely assumed that no intelligent brother would desire to have either restored.

The indelicacy of expression common even among the higher and educated classes of society at the different periods of time to which we have referred, and an example of which we have ventured to give, was an imperative reason for a modification of the original or "ancient text"; as it would also be against its restoration, could it be supposed that such a restoration is anywhere desired or would be tolerated. The change of this indelicate form of expression — for the *idea* is still retained — necessarily involved a change of language. The vulgarisms of a former age were superseded by the refinements of a higher state of civilization. The language and tone of private life kept even-pace with the advance of literature and science. Conventional forms yielded to the necessity and profited by the improvement. Masonry, in common with all other associations of men, wisely laid aside its antique and unseemly garment, and clothed itself in a dress better suited to the improved condition of society; and its Ritual at the present time, when correctly rendered, is unsurpassed in the elegance, simplicity, and purity of its diction, by any composition in the English language. That it is not always correctly and effectively delivered is a misfortune common to all literary productions. Men are not all elocutionists, nor are they all scholars. A fine English composition in the hands of an unskilful reader, is as misplaced and in as much danger as would be the beautiful and delicate mechanism of a modern chronometer in the strong hands of a descendant of our ancient friend Tubal-Cain. The line of duty which this obvious truth suggests is apparent; but it is nevertheless too often wholly disregarded in our Lodges, and that to the very great prejudice of the Ritual, and hardly less so to their own character for intelligence. *Non omnia possumus omnes.*

It would be interesting to trace the various changes which at different times have taken place in the verbal and grammatical construction of the Ritual, from the earlier English versions to the present time; but this we are not at liberty to do. We however give a single example, premising that within the last hundred years, the Work and Lectures have undergone extensive material alterations, — the first in its forms and ceremonies, and the latter in their verbal and grammatical construction and arrangement. In both cases, however, the essential *idea* has been carefully preserved and transmitted. The following example is taken from the Lecture in most common use in England about the middle of the last century: —

"*Ques.* What doth GEOMETRY teach?

"*Ans.* The Art of Measuring, whereby the Egyptians found out their own Land, or the same quantity, which they had before the overflowing of the River Nile, that frequently used to water the country; at which time they fled to the mountains till it went off again, and this made them have continual quarrels about their land."

Contrast this with the following from the Lectures of the present day: "Geometry" — we quote from the Trestle Board — "treats of the powers and properties of magnitudes in general, where length, breadth, and thickness are considered, from a point to a line, and from a line to a superfice, and from a superfice to a solid. By this science the Architect is enabled to construct his plans and execute his designs; the General to arrange his soldiers; the Engineer to mark out grounds for encampments; the Geographer to give us the dimensions of the world and all things therein contained, to delineate the extent of seas, and specify the divisions of empires, kingdoms, and provinces. By it, also, the Astronomer is enabled to make his observations, and to fix the duration of times and seasons, years and cicles. In fine, Geometry is the foundation of Architecture and the root of the Mathematics."

Ab uno disce omnes. From a single example the whole may be inferred. That which we have here given is not by any means one of the most striking of the many that could be adduced from the more esoteric parts of the Ritual, but is amply sufficient to indicate the extent and general character of the changes which have gradually, and through long periods of time, taken place in the phraseology and illustration of the Lectures of the Lodge. That these have been greatly improved and beautified in their language and rhetoric none can doubt. And it is equally certain, reasoning *a priori*, that similar changes and modifications will continue to be made, from time to time, and that all our ritualistic formulas will be compelled to keep pace with and conform to the advance of philology and literature in other departments of learning. It is not however to be inferred from the recognition of this inevitable law of progress, that every subordinate organization in Masonry, or any individual Mason, is at liberty to alter, modify, take from, or add to, either the languge, symbolism, or forms of the Ritual as it now exists. This can only be done, if done at all, by the deliberate action of the supreme power to whose care and keeping this important subject has been committed by the united voice of its constituents, under the solemn limitations and restrictions of the universally recognized landmarks, laws, and usages of the Order. These are fixed and unalterable. The verbal language of the Ritual may be changed to conform to the literary requirements of the time; but its symbolism, its philosophy, and its mystic teachings are its life, and the basis of the universality of the institution itself. These admit of no change.

There can hardly be said to have been anything like a regular system of Work and Lectures, even in England, until about the middle of the last century, when Entick, Hesletine, Calcott, and other equally distinguished brethren, took the matter in hand, and succeeded in producing something approximating to system and uniformity. The object aimed at, however, was not attained until 1772, when Preston submitted his version of the Lectures to the Grand Lodge of England, by which body they were adopted. These continued to be, substantially, the Lectures of all the regular Lodges in England, Ireland, and Scotland, until 1813, when the Grand Lodge of England changed them, and compromised its own dignity, for the sake of a union with the schismatic Grand Lodge, which had been set up in London more than half a century before.

The condition of the Ritual in this country was scarcely better than in England prior to the beginning of the present century, when Preston's Lectures were brought over by some English brethren, and communicated to Webb, who revised, abridged, and adapted them to the genius of the American Lodges. From that time they have substantially continued to be the Work of this country, though frequently subjected to the tortures of ignorance and the presumption of itinerant Lecturers. The authorized changes which have from time to time taken place in them, in different parts of the country, are not such as to materially affect their unity. The real object — sometimes successful, but more frequently otherwise — in every case, has been to correct supposed errors and innovations, and to restore the Lectures to their original purity, — to lop off the excrescences and correct the bad grammar which ignorance had fastened upon them, and which persistent ignorance and stupidity would continue to hand down from generation to generation as ancient landmarks! This is the class of men to which our correspondent refers, and the evil of which he complains. Masonry neither inculcates nor tolerates ignorance, and does not therefore require, that, because an ignorant Master, or other authorized teacher, uses bad grammar, others, better informed than himself, should follow his example. The arbitrator in all such cases, however, is the Grand Master or the Grand Lodge; and when the matter in dispute cannot be amicably adjusted by the good sense of the parties interested in it, it should at once be submitted to one or the other of these authorities for decision.

THE LATE BROTHER AUGUSTUS PEABODY.

In our last issue, in answer to an inquiry by our correspondent at Pepperell (embraced in a very acceptable sketch of the history of St. Paul's Lodge at Groton), we expressed a belief that the late lamented brother whose name we have placed at the head of this notice was made a Mason in Amicable Lodge at Cambridgeport. In this we were in error. In his private Masonic diary, now in our possession, he says, —

"I was made a Freemason, as near as I remember, in the early part of the year 1801, in Franklin Lodge No. 6, at the village of Dartmouth College, N. H., William Woodward, Master. In the winter following, I left school at Bridgeton, Me., and visited Lodges at Portland and elsewhere in that State.

"In the winter of 1802-3 I kept school at Fitchburg, and several times visited Aurora Lodge at Leominster.* In the fall of 1803, when I was in Mr. Bigelow's † office as a student, I became a member of St. Paul's Lodge, Groton.

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* This Lodge is now located at Fitchburg.

† Hon. Timothy Bigelow, afterwards Grand Master of the Grand Lodge of Massachusetts.

"In the fall of 1804 or 5, I forget which, I went as a delegate from that Lodge to Lancaster, and attended for about a fortnight a Convention, held in the hall of Trinity Lodge, to learn the Webb Lectures of Bro. Benjamin Gleason.

"In 1806, when I opened my office in Cambridgeport, I joined Amicable Lodge, and was an officer there. I thence for a number of years attended the meetings of the Grand Lodge in Boston.

"I became a member of St. Andrew's Chapter, Boston, having been exalted in 1804 or 5, in St. John's Chapter, Groton, being the first who ever passed the Arch in that Chapter.

"In 1812, Hon. Timothy Bigelow being Grand Master, I was appointed District Deputy Grand Master of the First District, and visited officially the numerous Lodges in that District for two or three years.

"In 1818, when the Lodges in Boston met in the old Exchange, just before it was burnt, and after I had been Senior Grand Warden, I retired from the meetings, and thereafter had little connection with the active duties of the Craft, except that I was, for one or two years, Deputy Grand High Priest; and excepting, also, that after the Antimasonic pressure became severe, I met often with the brethren in their meetings for consultation and advice."

The foregoing notes may be serviceable to our esteemed brother, Luther S. Bancroft of Pepperell, in the preparation of a more elaborate history of the excellent Lodge over which in past time he presided for many years with distinguished ability, and in whose welfare and reputation he still continues to feel an abiding interest, and in whose duties he is still, and we most sincerely trust may long continue to be, an active and efficient laborer. It may be proper to add, for his further information, that Bro. Peabody was elected Grand Master of the Grand Lodge of Massachusetts in 1842, and held the office for the full Constitutional period of three years. He died on the second day of October, 1850, aged 71 years, a profound thinker and good man.

Examine Well. — Sir Kt. Palmer urges the necessity of examining well both applicants for initiation and visitors. Many Lodges are far too slovenly and careless in these particulars, hence discredit is thrown upon the institution by unworthy initiates; and even otherwise unexceptionable Masons cultivate carelessness in masonic expression, and an unjustifiable ignorance of ancient and accepted forms. A few sharp refusals of the privilege of visitation would go far to secure a praiseworthy "brightness" of now dull Masons.

Whatever is worth doing at all, is worth doing well. The Mason who neglects his own Lodge-privileges at home, ought not to be permitted when away from home to quarter himself upon the unmerited hospitality of other Lodges. "To him that hath shall be given" — not to him poor in masonic word and deed. — *Chicago Messenger.*

GRAND ORIENT OF THE NETHERLANDS.

The Grand Secretary of the Grand Lodge of the Netherlands, in a private note, writes that the semi-centennial anniversary of the Grand Mastership of the Prince William Frederick Charles of Holland, will be celebrated with imposing ceremonies at the Hague on the 27th of May next. The Prince was elected Grand Master in 1816, and has presided over the Fraternity in the Netherlands during that, we believe, unprecedented length of official service, with distinguished ability, and to the great benefit of the Craft under his charge. The forty-nine regular working Lodges, under that Grand Orient (fifteen dormant, and eighteen of which no information had been obtained) were increased during the last year by four new Lodges in South Africa. A singular regulation was adopted by the Grand Orient, that, in case of the rejection of a candidate, the Master of a Lodge, having informed himself of the moral character of the candidate and reported the same to the Lodge, may at any subsequent meeting within six months of the time of his rejection, order a new ballot for the purpose of deciding whether he was a suitable person to become a member of the Order. The spirit of this regulation is unobjectionable, but the manner of proceeding is not such as American Grand Lodges would be likely to adopt if the matter were submitted to them. It will be noticed that the time within which the name of the rejected candidate must again be brought before the Lodge, if at all, is limited to six months. Some of our own Grand Lodges, on the contrary, hold the candidate in abeyance for even a longer time before his name can again be brought forward for a ballot. The equity of the matter is on the side of our Brethren of the Netherlands. The rejection reflects unfavorably upon the character of the candidate, whatever the justice of the case may be, and it too frequently occurs through misinformation or hasty examination. In such cases it is no more than just that the candidate should be afforded the earliest opportunity to set himself right, and thereby remove the imputation that rests upon him. It is an opportunity that should also be allowed to the Brethren who recommended him to the Lodge, to justify themselves, supposing, of course, that they are dissatisfied with the result. But, in no case, should the candidate be re-proposed on the evening of his rejection, or without a new application signed by himself. A contrary course is too common in some of our Lodges; but it is nevertheless wrong and should not be allowed.

THE WORKINGS OF MASONRY IN THE ARMY.

The following interesting report by Rev. Bro. A. H. Quint, Senior Warden, and for some time acting Master of Bunker Hill Army Lodge No. 5, under the jurisdiction of the Grand Lodge of Massachusetts, will give our readers a clearer and more correct idea of the practical workings and usefulness of such Lodges, in time of war, than can probably be obtained from any other available source: —

William Parkman, Esq., M. W. Grand Master of Masons in Massachusetts.

Sir,—I have the honor to return to you the Dispensation granted in 1861 to the brethren therein named, and committed to George H. Gordon, then Colonel of the Second Regiment of Massachusetts Infantry. That regiment having been mustered out of service, after over four years' of honorable history, the time of this Dispensation expires.

In behalf of the brethren remaining, I thank you for the trust committed to to us, and assure you that it has been the source of great pleasure and profit.

I surrender also the records. Their imperfect state is due to the fact that the first Secretary, Capt. Edward G. Abbott, was killed at Cedar Mountain; and his acting successor, Surgeon William H. Heath, died in front of Atlanta of disease contracted in the faithful and untiring discharge of his duty. His minutes I have copied and attested.

Of the history of this Lodge, I take the liberty to make the following statements: —

Speedily after the receipt of the Dispensation, Col. Gordon assumed his office as Master, with the Wardens named, Chaplain Alonzo H. Quint, Senior Warden; Major Wilder Dwight, Junior Warden. Measures were taken to perfect the officers and members in the work, in which the Lodge accurately followed the practice of the best Lodges at home. Members at home occasionally, procured the best instruction; and the work, I think was strictly correct.

The necessary furniture was procured, and all the fixtures as well secured as army life would allow. In the winter of 1861–2, the Lodge at Frederick, Md., kindly allowed us the use of their rooms, of which, however, we availed ourselves but once. In that winter, Charles Wheaton, Jr. (Adjutant), and Lieut. Charles R. Mudge, and Lieut. Robert B. Brown, were received as Entered Apprentices, and passed the degree of Fellow Craft. Lieut. Wheaton leaving the Regiment, he did not proceed further; I trust that the Grand Master will authorize any Lodge to continue the work in his case, when he shall have returned. Lieut. Mudge fell, as Lieutenant-Colonel Commanding, at Gettysburg. Lieut. Brown subsequently was raised to the degree of Master Mason.

In the winter of 1861–2, much brotherly intercourse was had with other brethren. On St. John's day, the Lodge in Frederick held a public installation and our Lodge formed a part of the large procession. The Senior Warden, Chaplain of the Second, was invited to and did deliver an address in the Lutheran Church, which was well filled,—upon "Masonry and the State." A copy was asked for publication, but the speaker felt too diffident of its merits to consent. The banquet which followed was attended by over five hundred Masons.

In that army corps, after consultation, a commitee of relief was instituted; upon which the Senior Warden had the honor to serve as one of the seven, in connection with Major-General Banks, Colonel Murphy of Pennsylvania, and others.

The active campaign which followed prevented meetings. The promotion of Colonel Gordon to be Brigadier-General removed him from the regiment, and the Senior Warden assumed the care of the Lodge, in which he remained. The working strength of the Lodge was greatly reduced by the removal of Colonel Gordon, the resignation of his commission by Captain Tucker, the promotion and removal of Captain Underwood to the 33d Massachusetts, the fall of Captain Abbott at Cedar Mountain, the wound and resignation for disability of Surgeon Leland, and the fall of Lieutenant-Colonel Dwight at Antietam. But two of the original eight remained.

But, in the winter of 1863–4, in Tennessee, the Lodge again prosecuted its work. Other Masons in the regiment assisted, and the approval and kind interest of the Grand Master were felt. Suitable accommodations were had, and the Lodge became a centre of great interest. John F. George, Charles W. Thomas, James W. Cork, Edward A. Phalen, and Theodore K. Parker, were severally received, passed, and raised.

The Lodge was temporarily organized thus: The Senior Warden, as Master; Bro. A. D. Sawyer (Lieut.), S. W.; Bro. James Francis (Major), J. W.; Bro. W. H. Heath (Surgeon), Secretary and Treasurer; Bro. R. B. Brown (Capt.), S. D.; Bro. Whitney (Capt.), J. D.; Bro. Miles (Sergeant), and Bro. A. W. Mann (Lieut.), Tyler.

Great numbers of visitors were habitually present. The care of rigid examination was thoroughly performed, with much labor. Generals and enlisted men met together, not only with no detriment to discipline, but to its advantage. Masons of low military position were only the more careful to show due respect to their brethren in higher stations in the daily routine of duty. As an illustration of the extent of visiting, on one evening I noticed present brethren from Maine, New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, District of Columbia, Ohio, Indiana, Illinois, Michigan, Iowa, Colorado, Tennessee, Alabama, and Georgia. Citizens as well as soldiers were visitors; and it is evident, that in the work of harmonizing the country, Masonry has a powerful mission to fulfil.

The active campaign which followed, never ceasing until Sherman's army was at Washington, forbade all effort to meet as a Lodge.

The intercourse with Masonic brethren was always good. Masons were found to give a brotherly welcome everywhere. The intercourse, even with enemies, was never in the slightest degree prejudicial to loyality; yet it proved often valuable. The courtesies and helps to prisoners, and to wounded men, were often touching. The hand of the wounded on the field of battle felt a safeguard even from those just before in conflict, when it found a brother; and the wounded prisoner on the operating-table felt relieved when he knew that a brother's hand held the knife of the surgeon.

Of those eight originally mentioned in the Dispensation, I will recapitulate, with those who were subsequently under the Craft's care: —

Colonel Gordon became Brevet Major-General; Chaplain Quint left service in Georgia, by advice of the Surgeon; Lieutenant-Colonel Dwight fell at Antietam nobly; Captain Tucker resigned; Surgeon Leland wounded at Cedar Mountain, and resigned; Captain Underwood maimed for life at Wauhetchie, became Brevet Major-General; Lieutenant Sawyer resigned, from ill health, in front of Atlanta; Captain Abbott was killed at Cedar Mountain,— a brave soldier.

Of those who received degrees,— Lieutenant-Colonel Mudge fell at Gettysburg, bravely leading his men; Lieutenant Wheaton is still in service; Captain Brown served with gallantry until the close of the war. Of the other five, four have been wounded.

Of other Masons working with us, Surgeon Heath died of disease in front of Atlanta, a true and noble man. I believe that none of the enlisted men were wounded; except that George H. Ide a Fellow Craft (though not sitting with the Lodge) was killed at Cedar Mountain.

The lamented Shaw, then a Captain in the Second, had expressed his determination to offer himself at the first opportunity; but he left to take that position in which he fell at Wagner.

Accompanying this report, will be forwarded to the proper official the fees due. Other funds have been used in assisting needy brethren; and some help was also rendered to a poor widow and large family of fatherless and suffering children in Georgia: that her husband had fallen in the Confederate army, did not seem a reason why assistance should hesitate.

With assurance of gratitude for the interest and care of the Grand Master, I have the honor to be fraternally yours,

Alonzo H. Quint,
(Late Chaplain 2d Mass. Inf.) Senior Warden.

Gourgas Chapter Rose Croix, Chicago, Ill. — At the recent election of officers of Gourgas Sovereign Chapter of Rose Croix, H. R. D. M., the following named princes were duly elected and installed: H. C. Ranney, M. W. and P. Master; W. M. Egan, M. E. and P. Kt. P. S. W.; G. H. Gibson, M. E. and P. Kt. J. W.; R. H. Foss, M. E. and P. Kt. Treas.: J. H. Miles, M. D. and P. Kt. Sec.; T. A. H. Smythe, M. E. and P. Kt. M. of Cer.; T. D. Snyder, M E. and P. Kt. Capt. Guards. This truly prosperous body of Ineffable Masons is deserving of all the success it has met with. It works, as heretofore, under the lawful Jurisdiction of the Supreme Council for the Northern Jurisdiction of the United States, whose Grand East is at Boston.

CHRISTMAS.

In accordance with a provision of its Ritual, which we are gratified to learn the members regard as of binding force, the late Festival of Christmas was appropriately celebrated by Mount Olivet Chapter of Rose Croix, of this city, on the 25th of December last. Other engagements prevented our attendance, but we understand the occasion was a very pleasant one; and, as not inappropriate to the season, we take pleasure in transferring to our pages, in this connection, the following interesting historical sketch of the great festival, from the Pittsburg (Pa.) "Evening Chronicle": —

We believe it was Alfred, the wisest and best of English Kings, who first reigned over all England, and who truly deserved the title of "Great," with a view to the welfare and happiness of his subjects, established a decree that thenceforth the holidays should begin with Christmas and end with Twelfth-Night, or the Epiphany. Nearly ten centuries have passed away and his decree still remains as operative as ever, and thousands regard the twelve days as *par excellence* the *Holidays*. It was a right good decree, however, of King Alfred, one well worthy to be honored among the noble laws which will ever be dear to merrie England.

In viewing the holidays and their associations, we shall at present only refer to Christmas. The twenty-fifth day of December is observed in the Christian Church as a festival in commemoration of the birth of our Saviour. Its institution is attributed by the decutal letters to Pope Telisphorus, who died A.D. 138, and throughout the subsequent history of the church it has been one of the most noted of Christian solemnities. At first it was the most movable of the Christian festive days, often confounded with the Epiphany, and celebrated by the Eastern Churches in the months of April and May. In the fourth century the urgency of St Cyril, of Jerusalem, obtained from Pope Julius I. an order for an investigation to be made concerning the day of Christ's nativity. The result of the inquiry by the learned theologians of the East and West, was an agreement on the 25th of December. The chief grounds for the decision were the tables of the Censors in the archives of Rome; and although, in the opinion of some of the fathers, there was not authentic proof of the identification of the day, yet the decision was uniformly accepted; from that day the nativity has been celebrated throughout the church on the same day.

A common tradition exists that Christ was born about the middle of the night, and the custom, in Roman Catholic countries, of ushering in Christmas day by the celebration of three masses, one at midnight, the second at early dawn, and the third in the morning, dates from the sixth century. The day was considered in a double light of a commemoration and a cheerful festival, and was accordingly distinguished by devotion, by vacation from business, and by merriment. During the middle ages, it was celebrated by the gay fantastic spectacle of dramatic mysteries and moralities, performed by personages in singular costume and grotesque masks. The scenery usually represented an infant in a cradle, surrounded by the Virgin Mary and St. Joseph, by bull's heads, cherubs, eastern magi, and manifold ornaments.

The custom of singing canticles at Christmas, called carols, which recalled the songs of the shepherds at the birth of Christ, dates from the time when the common people ceased to understand Latin. The Bishops and lower clergy often joined with the populace in carolling, and the songs were enlivened by dances and the music of tambours, guitars, violins, and organs. Fathers, mothers, sons, and daughters mingled together in the dance; if in the night, each bearing in his hand a lighted wax taper. During the last days preceding Christmas, it is still the custom for Calabrian minstrels to descend from the mountains to Naples and Rome, saluting the shrines of the virgin mother with their wild music, under the poetical notion of cheering her until the birth-time of her infant, at the approaching Christmas,

Preparatory to Christmas the bells are rung at dead midnight throughout England and the continent; and after the solemn celebration of the mass, for which the churches in France and Italy are magnificently decorated, it is usual for the revellers to partake of a collation, that they may be better able to stand the fatigues of the night. Among the revels of the Christmas season were the so-called feasts of fools and of asses, grotesque saturnalia, which were sometimes termed "December liberties," in which everything serious was burlesqued, inferiors personifying their superiors, and great men becoming jubilant and frolicsome,

In the Protestant districts of Germany and the North of Europe, Christmas is often called the "child's festival;" and Christmas eve is devoted to giving presents, especially between fathers and children and brothers and sisters, by means of the so-called Christmas tree. A large yew bough is erected in one of the parlors, on Christmas eve, lighted with tapers, and hung with manifold gifts, sweet-meats, apples, nuts, playthings, and ornaments. Each of these is marked with the name of the person for whom it is intended, but not with the name of the donor, and on the assembling of the whole family on Christmas morning, the presents are distributed according to the labels, amid joyful congratulations. This custom was also observed in America to a considerable extent until within a few years past; and in old families of German descent, is still occasioually to be found. Another custom greatly in vogue is that of children hanging up their stockings by the fire-place on Christmas eve, in expectation that Kriss Kringle will pay a visit during the night and deposit his reward to them according to their merit.

Formerly, and still in some of the smaller villages of North Germany, the presents made by all persons were sent to some one person, who, in a white robe, high buskins, a flaxen wig of enormous size, and a mask, becoming a bugbear to children, and known as *Knecht Repert*, goes from house to house and is received by the parents with great pomp and reverence, calls for the

children, and bestows the intended gifts upon them according to the character which is given them by the parents after a careful inquiry.

In Sweden an old tradition exists, which is preserved in the history of Claus, Archbishop of Upsal, that at the festival of Christmas the men living in the northern parts are suddenly and strangely metamorphosed into wolves; and that a huge multitude of them assemble together at an appointed place during the night and rage a fierce war against mankind and other creatures not fierce by nature; that the inhabitants of that country suffer more from them than the ravages of real wolves.

In England Christmas has always been at once a religious, domestic, and merry-making festival, observed alike by every rank and every age. The revels used to begin on Christmas eve, and continue often until Candlemas (February 2d). In the houses of the nobles during the holidays, "a lord of misrule" or "abbot of unreason" was appointed, whose business was to make "the rarest pastimes, to delight the beholder." The larder was filled with capons, fowl of every kind, beef, mutton, pork, pies, puddings, plums, nuts, sugar, and honey. The tenants were entertained at the hall; and the lord of the manor and his family encouraged every act conducive to mirth. Walter Scott, in his beautiful poem entitled "Marmion," gives a fine picture of Christmas, as observed by the English people, the concluding lines of which read, —

"England was merry England then;
Old Christmas brought his sports again;
'Twas Christmas broach'd the mightiest ale;
'Twas Christmas told the merriest tale;
A Christmas gambol oft would cheer
A poor man's heart through half the year."

The custom of decking the houses and churches at Christmas with evergreens is derived from ancient Druid practices, an old belief existing that sylvan spirits might flock to the evergreens and remain unnipped by frost till a milder season. Holly, ivy, rosemary, bays, laurel, and mistletoe furnished the favorite trimmings, which were not removed till Candlemas. Chaplets of these were also worn on the head, and from this arose the phrases "Kiss under the rose" and "Whisper under the mistletoe." Holly and ivy still remain in England the most esteemed evergreens, though at the universities the windows are decked with laurel.

In the United States, since the puritans, who were at first stern opponents of Christmas pastimes, the day has been generally less celebrated in New England than in the Middle, Western, and Southern States. In many of the States it is a legal holiday, and is usually observed by a religious service, and by making presents, and not unfrequently by trimming houses and churches with evergreens.

CIRCULAR OF GRAND COMMANDER PIKE.

JAN. 11, 1866.

DEAR BROTHER MOORE, — The extraordinary course of conduct which the Grand Commander of the Southern jurisdiction has thought proper to pursue towards our Grand Council and jurisdiction, in consequence of his sympathies with certain clandestine Masons in the city of New York, induces a few reflections incident thereto, not with the expectation of eradicating the evil he has done, but with the view of placing upon the pages of Masonic history a phenomenon of too much importance not to pause and consider it. I allude to the inexcusable indiscretions of that brother while on a visit North, the tendency of which is to weaken the salutary effects of discipline within our borders, and make powerless the authority of our Grand Council in its endeavors to rid the jurisdiction of clandestine organizations. This is undoubtedly their tendency, yet I do not apprehend that they can be followed fully to such results. Nor need it be apprehended that our Council will be diverted from its wise and conservative course in maintaining its own dignity, and in enforcing those salutary rules and regulations which are based upon the Constitutions of the Order. This opinion is formed from the reputed character of that body, and no doubt is deeply sympathized in by the membership composing the Northern jurisdiction.

Brother Pike first issued a circular address to, and afterwards visited in person, a clandestine Lodge of Masons. The circular purports to emanate from the Grand Orient at Charleston, and is addressed to two Grand Councils, one meeting in Boston, and the other in New York.

It appears to be based upon the hypothesis that there are discords, rivalries, and controversies prevailing in this jurisdiction, and that our kind and considerate neighbors have the right to come into it and adjust these difficulties. It bears date the 15th July, 1865, and introduces itself with the sentiment that "Feuds and dissensions within the body of the Ancient and Accepted Scottish Rite of Freemasonry must result in its paralysis and ruin." If this sentiment is intended to apply to the condition of this jurisdiction, it is difficult to conceive where this distinguished officer obtained the information. He certainly could not have received those impressions from the legitimate bodies or brethren within it. So far from there being any irregularities or discords there, either in the Council itself, or between it and any of its subordinates, or with the membership, which in all probability is the largest in the world, all their meetings and official and social intercourse are characterized by the most perfect harmony, good feeling, and brotherly love. That Grand Council sustains a dignity and moral position which will compare favorably with any other Grand Council in the world, without an exception. It is sovereign in its attributes, and has wisdom to determine, and of course power to execute, its mandates, independent of the intrusive aid of any foreign power. This fact was obviously demonstrated in 1862, in disposing of an aggravated case of usurpation, which, if suffered to pass unrebuked, would have taken from its exalted character, seriously impaired its legislative functions, and brought a scandal upon the institution. Had this officer, while in New York City, extended his visits beyond the pale of that spurious body which he so emphatically denounced in 1863, he would have been better enlightened as to the true condition of the jurisdiction, and discovered an offensive excrescence that had fastened itself upon the Ancient Order, which should at once be removed, instead of being cherished, as it is, by this high functionary.

One of the most remarkable and significant points in the circular is the following: "Each of your bodies has the color of right, and in each are several Inspectors-General of undoubted regularity." After reading the "*Balustre*" sent forth from the Southern Council, against this clandestine body in New York, in 1863, it necessarily follows, that either the moral aspect and teachings of Freemasonry have materially changed, or the acute sensibilities of virtue, honor, and integrity, which adorn the character of a true Mason, have in this instance been sensibly blunted, if not entirely destroyed. As the printed proceedings of the Boston Council are accessible, which show its transactions for a series of years back, it will be unnecessary to refer more particularly to its legal succession from its origin, farther than to say that the body is composed of a compound, simple, pure and genial in its character, possessing no element that can destroy life, or impair either health, strength, or vigor. Its legitimacy has never before been questioned, even by inferential insinuations, as in the present instance. Nor has its efficiency in propagating the true principles of Freemasonry received other than the fullest commendations from its compeers in either hemisphere.

Contrawise, what is the moral and Masonic status of the New York organization, to which this officious Grand Commander accords a "color of right," and which he is pleased to place on the same footing with the supreme head of the Order in the Northern jurisdiction? It is composed of three distinct elements, neither of which is pure or legitimate, nor ever has been. Two of these, the Cerneau and Hays, or Atwood parties, are notoriously spurious, and have been so regarded by both the Southern and Northern Grand Councils, from their origin down to the present time. Hence it is not necessary to dwell on their unmistakable character. The third element to it is the party or faction, composed of two seceding brethren, one of whom is since dead, and others unknown to the Boston Council. The two former were expelled the Grand Council at the stated session in May, 1862. Even had these two gentlemen been in good Masonic standing at the time they associated themselves with these clandestine organizations, which they did for the purpose of giving them a pretence to a "color of right," they would of course by such a step have vitiated all claim to legitimacy. But that was not the case: they were not in good standing; they were expelled Masons, and coalesced with a class of persons in New York in no better Masonic standing than themselves. And this is the composition of the body that Grand Commander Pike affirms, even in the face of his own edict against them, possesses some "color of right." How can it be possible that a coalition of such discordant constituents, each corrupt in itself, and possessing the elements of destruction, unsupported by the three great pillars of wisdom, strength, and beauty, can produce a superstructure that can secure grandeur and stability, and which could, by any qualifications of which it is capable, recommend itself to the favorable consideration of the Masonic world?

These facts make another point in the circular most astounding. It suggests: "Would it not be fair, just, equitable, generous, and noble, if you were [to agree to form a Supreme Council for the Northern jurisdiction by a Union of the two bodies?" It is scarcely possible that two bodies so perfectly opposite in character, as above set forth, — the one in Boston, *Masonic* in every particular, the other *Antimasonic*, with no congenial affinities, — can ever hope to be successful in uniting as one body, while the present status of each remains as it is. Its accomplishment can scarcely be effected, if by doing so the rules and usages of the institution are to be laid aside and its principles ignored. The preliminaries thereto, under the most favorable considerations, suggest very many formidable obstacles; and now new barriers obstruct the way by the indelicate and injudicious interference of a foreign party. A Masonic union can be attainable only through a medium indicated by propriety and the Constitutions of the Order. If the writer of that circular supposes for a moment that the Supreme Council in the Northern Jurisdiction can be made to deviate from its own conception of integrity and duty, in consequence of the childlike threat he finds it in good taste to make, to wit, "that if the Charleston Council is not called upon to act as umpire in the controversy, or it is not otherwise settled by the following September, it will take the matter into its own hands, denounce the body against whom it may decide, and reclaim the jurisdiction ceded by her in 1815," he misconceives entirely its spirit.

The following is another most extraordinary paragraph in this remarkable circular: "All bodies and Masons of the Ancient and Accepted Scottish Rite may be assured that the Mother Supreme Council will always hereafter assert and maintain all its just prerogatives, as the source from which all the Supreme Councils have sprung; and especially that she will determine all disputes between rival Supreme Bodies, or those claiming to be such, on the continent of America; permitting no foreign power sprung from her loins to usurp her authority and claim to be dictator and general umpire. To whom but the eldest, the ancestor of all, should such power and prerogative belong?" If the object of this bombastic, vague, and fulsome paper was to terrify, intimidate, or to excite any additional reverence for our sister Grand Council in Charleston, it will fall very far short of its aim. It can do neither. It rather jeopardizes the friendly relations which have hitherto existed between the two jurisdictions. Although undoubtedly an offshoot, the Boston Council will hardly acknowledge a maternal relationship. It is true it sprung into existence with the consent and aid of the Southern Council. But without receiving nutriment from that source it has budded into womanhood, and now enjoys the blessings of full maturity. From its very organization it was endowed with all the requisites of self-existence and all the elements of perpetuity. This

position is verified by the declaration of the venerable and beloved Brother Gourgas, in his Valedictory delivered in Council, upon retiring from the office of Grand Commander, in 1851. He says: "My association with sublime Freemasonry, it is well known to you, commenced previous to the fifth of August, 1813, the date of the establishment of our Supreme Grand Council by the Supreme Grand Council (our now sister and confederate) sitting at Charleston;" &c. It is thus very evident that the Boston Council is not, and never has been, tributary to any power; that it is wholly independent and sovereign in its character. It derives its legislative, executive, judicative, and administrative functions innately, modified of course by the Constitutions of the Order.

It is scarcely necessary to trace the prominent features of this remarkable document to any greater length. Its propositions evince such a lack of virtue, and are characterized by so loose a regard for Masonic principles, that it is undeserving the serious consideration of the brotherhood in this jurisdiction. Its conception, however, is bad; and being calculated for mischief and widely circulated within the limits of a friendly jurisdiction, should be withdrawn by order of the Southern Grand Council, and its author severely censured. If the members of that Council have any regard for their reputation as Masons, they cannot suffer such conduct to pass unrebuked. This act is of itself sufficient to bring him to the bar of his Council; but improprieties far more dangerous characterize his career while sojourning in the city of New York. It is notorious that while there he knowingly and wilfully met with and attended the meeting of a clandestine Lodge of Masons, purporting to be a Lodge of Perfection of the A∴ and A∴ Rite, and while there actually officiated in certain religious ceremonies, as belonging to the Order, but really peculiar to the Christian Church. His plea in extenuation for violating his solemn vows in visiting a body of, and associating with, clandestine Masons, to wit, that the Lodge had in its possession a Charter emanating from the Supreme Council at Boston — when he knew at the same time that it had been issued to other parties and long since recalled and annulled, and that the parchment is at this time withheld by violence from its source — is special, and too disingenuous to meet with any consideration from worthy, intelligent Masons. No; this disreputable conduct will fasten as a viper to his memory, affecting seriously his reputation and good name, and destroying forever any future usefulness he might otherwise have imparted to the Craft. If the argument had any force, it should first have been submitted to the Masonic world for a calm, unbiassed consideration, and waited the results of its combined wisdom, rather than to plunge headlong into so fatal an error. It would seem as though he was afraid of the verdict of such a tribunal; therefore, to gratify his friends and personal inclinations, rushed precipitately into irremediable criminalities. By this undignified course of conduct he not only prejudices the case, and compromises his office, but forestalls the action of his own Council in the premises. It is hardly possible that the Southern Council can suffer these manifest violations of decency to pass unnoticed. It certainly cannot do so with impunity. Many of those who are associated with him in that body are refined gentlemen, sensitive to a nice degree of the consideration due to others, and the responsibilities laid upon them by most sacred and solemn vows. These they will not disregard. It is to be hoped that they will fearlessly and faithfully perform their duty to the Craft, and that which is due to their own reputation. This person stands arraigned before the bar of Masonry, under charges the most grave of any that a Mason can be accused of. He will doubtless exert his official power and influence to avert the consequences of an investigation; and he may, with his Council, be successful; but not so with the Masonic world: if guilty, his name will be placed in *red letters*, and become a byword.

Affectionately yours in brotherly love, D.

"THE TEMPLE" AT PARIS.

THE Order of Knights Templars founded in 1118, held their first conclave in the city of Paris in 1147, and about 1180 they founded an establishment there which at first was a simple monastery; but as the Order increased in wealth, numbers, and power, they increased the size of the building as well as added to the contiguous grounds, and in the beginning of the thirteenth century they constructed the celebrated tower which six hundred years afterward became the prison of Louis the Sixteenth and Marie Antoinette. It originally stood at some distance from the thickly inhabited part of the city, and was built in the form of a square, with the great tower in the centre and four turrets at the angles of the lofty walls. For a hundred years after the erection of this fortress the Knights Templars continued to flourish, and so great was their influence that the *Enclos du Temple*, as it was called, was a sanctuary for criminals and debtors, the latter class continuing to enjoy the privilege down to the time of the first French revolution. In the beginning of the fourteenth century Philip the Fair — as he was called — dispersed the Order and confiscated their property, the fortress being converted into a royal treasury, while the Monastery and adjoining buildings were given to the Knights Hospitallers, better known as the Knights of Malta. Beside Louis the Sixteenth and his family, whose sad history is known, there were imprisoned there, among other distinguished persons, Sir Sidney Smith, Toussaint, Louverture, Pichegru, and a Captain Wright, both of whom committed suicide there. The Order of Malta was suppressed in 1790, and the tower itself was demolished in 1811, when by an imperial decree dated from the camp of Osterade, and signed by Napoleon the First, it was ordained that upon its foundation there should be erected a covered market for the sale of all sorts of flippery and second-hand articles, under the name of marine stores. And there it stands to-day as one of the sights of the city of Paris. Nearly two thousand shops or stalls are contained within its limits and the merchandise offered for sale comprises nearly every article known to commerce, the speciality, however, being old clothes and second-hand furniture. — *Dispatch.*

ABD-EL-KADER.

ON the 30th of last August, the Lodge of Henri IV., at Paris, had a formal reception of this distinguished member. He was accompanied by Brother Gabaud, his interpreter. In reply to certain questions, the responses of the Emir were highly important and interesting, and should be remembered as evincing the state of Freemasonry in the East. These answers we give literally from the French.

1. In what consideration is Freemasonry held in the Eastern countries?

It is not encouraged, and is not favored. The Brethren of the Order are regarded, generally, as having no religious belief (athées), lawless, and disturbers of society. I myself was of the same opinion before I had read its constitutions; and it was not until its views and aims were considered and thoroughly understood, that I was convinced that it was truly the most admirable institution of the world.

2. Can Freemasonry be introduced there?

As yet the people are inimical to its reception. Where I reside, no Masonic gathering could be held. Secret meetings are forbidden; and those who should be present at such would be arrested; and I myself would have my life endangered, without I had the assistance of the European powers.

To the remark that the prosperity of the Western nations, as Holland, England, the United States, France, &c., appeared to be in a ratio with that of the advance of the Order, he replied, with regret, that these nations are free; but the East are in the bondage of a very circumscribed freedom.

But, he observed, that these very countries, although now enjoying the blessings of liberty, of freedom, and of conscience, were otherwise in the olden time; and that those now oppressed might regain these sacred rights and privileges. He demanded, what would be thought, by the new initiate, of a chateau which was to be seen at Touraine (meaning that of Plessis-les-Tours), where were to be seen gratings and scaffolds, and where Christians executed Christians?

On the same evening, the Emir received a deputation from the Lodges of Tours, Nantes, and Blois. The members were welcomed most courteously. There were with him M. Hocquard, French consul at Damascus; Brother Gabaud, Government interpreter; the Syrian interpreter, and other Arabs.

Addresses were made by Brother Bailly, Master of the Lodge "Des Arts et Metiers," and by the Mayor of Nantes. We regret that we have not space to give the full details of these truly Masonic discourses.

In reply, Abd-el-Kader said: "For these fraternal expressions, I thank the whole Masonic Body. I regard Freemasonry as the first institution of the world, and that a man is incomplete without it; and I trust that it will pervade all humanity. Then all will live in peace and fraternity."

NEW MASONIC HALL, CAMBRIDGEPORT.

The new and superb Masonic Hall of Amicable Lodge, at Cambridgeport, was dedicated by the M. W. Grand Lodge, on Thursday the 4th ult. The ceremonies were performed by the M. W. Grand Master, Brother Charles C. Dame, assisted by his officers, in accordance with the usual Masonic formula, and in an impressive manner. They were interspersed with appropriate music and singing under the direction of Brother A. H. Hews. At the conclusion of these ceremonies the officers for the present year were installed by the Grand Master, as follows:—

Henry Endicott, W. M.; Eben Denton, S. W.; F. W. Gregory, J. W.; James Millegan, S. D.; S. P. Adams, J. D.; Nathan Fiske, Treas.; Charles Tufts, Sec.; —— Coffin, S. S.; J. D. Nutter, Marshal; C. A. Skinner, Chap.; J. D. Hazen, Tyler.

Br. Fiske was installed as Treasurer for the twenty-first time, and Br. Tufts was installed Secretary for the thirty-first time.

At the conclusion of the installation services, a banquet was provided for three hundred persons, and the occasion was made one of much social enjoyment. Speeches were made by Brothers Charles C. Dame, Wyzeman Marshall, William Parkman, and others. The entertainment concluded with a song from Br. C. G. Jackman, of this city.

The new Lodge-room is a very fine and spacious apartment, appropriately chaste in its finish and furnishings. It is not probably excelled in these respects by any similar room in the State. The ante-rooms are equally elegant, and are most admirably adapted and fitted up for the purposes for which they are designed.

DEATH OF HON. WILLIAM B. HUBBARD.

Our readers will regret to learn, as we are pained to announce, the death of the distinguished Brother whose name stands at the head of this brief notice. He died at his residence in Columbus, Ohio, at about half-past 12 o'clock on Thursday the 11th of January, ultimo, in the 71st year of his age. We have not the particulars of his death, but infer that it was sudden and unexpected, probably from apoplexy; the local paper from which we derive our information saying, that "he did not revive for a moment from the unconscious state in which he was found on Wednesday morning." He was a native, we think, of Western New York, from whence he emigrated at an early period of his life, and settled at St. Clairsville, Ohio, where he commenced the practice of the law. In 1831 he represented Belmont county in the General Assembly of his adopted State, and was elected Speaker of the House. He removed to Columbus about three years afterwards, and almost immediately became identified with the financial interests of that city. He was for some time president of the Columbus Savings Institution, which was afterwards converted into the City bank. He was, we believe, the first President of the Exchange bank, incorporated under Kelley's Banking law. In 1863 he organized the First National Bank of Columbus, one of the first banks in the State organized under that law.

We are not informed as to the time or place where he first connected himself with the Masonic Institution. In 1842 he was Grand High Priest of the Grand Chapter of Ohio, and in 1850 was elected Grand Master of the Grand Lodge; which office he held for three consecutive years. In 1847 he was elevated to the dignity of Grand Master of the General Grand Encampment of the United States, and served in that office for nine successive years. He was also an efficient and honored member of the Supreme Council of the 33d, for the Northern Jurisdiction of the United States. He sustained all his Masonic relations with eminent ability, and was universally respected by his Brethren in every section of the country where his name was known. He was of studious habits, and a good scholar. He leaves a wife and five children, three sons and two daughters, all of whom, we believe, are married.

We shall look to our Ohio Brethren for a suitable memoir of his active and useful life.

HENRY PRICE LODGE.

The anniversary of St. John the Evangelist, was celebrated by Henry Price Lodge, in Charlestown, on Wednesday evening, 27th Dec. The Lodge assembled at 6 o'clock, and after transacting the business of the evening, with their friends and invited guests repaired to the supper room. At the conclusion of the supper, a handsome silver tea service was presented to Hon. Br. Gideon Haynes, in compliment for kindness and services to Br. Lounsbury, formerly Master of this Lodge. The presentation address was made by Br. W. W. Peirce, and responded to in a feeling manner by Br. Haynes. A silver pitcher and goblet were then presented to Br. Waitt, the retiring Secretary of the Lodge, for past services. This presentation was made by Br. Charles Hurd. A Past Master's Jewel was then presented to Br. T. B. Harris, by Hon. Br. G. Washington Warren. Subsequently speeches were made by Br. Warren, Br. Thomas Hooper (the oldest Mason in Charlestown), Br. George P. Kettell and W. Br. William H. Kent, the latter in reply to a complimentary toast to St. John's Lodge, Boston, of which he is Master. It was a very interesting and pleasant occasion.

MOUNT LEBANON LODGE.

A public installation of the officers of Mount Lebanon Lodge took place at the Lodge-room, Masonic Hall, Summer street, on the 8th of January. The exercises were of a very interesting character, and quite a large number of ladies graced the occasion with their presence. The following is a list of the officers installed:—

Ira D. Davenport, W. M.; John W. Dadmun, S. W.; James R. Elliot, J. W.; Cadis B. Boyce, Treas.; Thomas Waterman, Sec.; George D. Moore, S. D.; Bela D. Ladd, J. D.; William Pratt, Jr., S. S.; Thomas Waterman, Jr., J. S.; Aaron R. Coolidge, I. S.; Noah M. Gaylord, Chaplain; William W. Elliot, Marshal; S. B. Ball, Chorister; John F. Abbott, J. F. Hews, William Boyce, M. V. Lincoln, and William Marble, Committee on Charity; Luther L. Tarbell, Tyler.

The ceremonies of the installation were performed by M. W. Grand Master Charles C. Dame.

Appropriate music was furnished by Mount Lebanon Lodge Quartette Club, consisting of Brothers S. B. Ball, Hiram Wilde, J. Kimball, and Edward Prescott; Brother Howard M. Dow officiating as pianist.

At the conclusion of the formal exercises a supper, prepared in the most elegant style by Br. Tarbell, was partaken of, after which speeches were made by Ira D. Davenport, W. M., Grand Master Dame, Rev. Br. Dadmun, Rev. Br. Alger, Rev. Br. Gaylord, Brothers Woodbury, Marshall, and others. The speeches were interspersed with music. Br. William Marble read a poem, and Br. H. D. Barnabee contributed to the enjoyment of the occasion with several comic songs and recitations.

GERMANIA LODGE, BOSTON.

This excellent and prosperous Lodge celebrated its tenth anniversary, by a ball, supper, &c., at Minot Hall, in this city, on Thursday evening, January 4. The members generally were present with their ladies, numbering in all about one hundred persons, and a more agreeable party we have never attended. It was like a family gathering—everybody was at home and at ease, anxious only to make everybody else happy; and the most perfect success crowned the effort. The dancing commenced at an early hour, under the direction of the W. Master, assisted by his officers, and continued until about eleven o'clock, when supper was announced and the company proceeded in procession to the banquetting hall, where an hour or more was devoted to the discussion of the rich, and, to some of the guests present, rare and unusual viands, with which the tables were spread. The more intellectual part of the entertainment was opened by the W. Master, Brother Sternfeld, in an eloquent and appropriate address in the German language, and closed by calling upon Dr. Lewis, whom the Brethren regard as the father of their Lodge, it having been established through his influence, and during his administration as Grand Master. Speeches were also made by Bros. Moore, Tarbell, Emmons, Haberstroh (P. M.), Kramer, S. W., and others, whose names have escaped us.

The tables were then dismissed and the dancing was renewed, and continued until a late hour, when the party retired to their respective homes, feeling, we believe, that they had each and all passed a pleasant and happy evening.

The Officers of the Lodge are as follows: —

Adolph Sternfeld, M. W.; Otto Kramer, S. W.; Charles Hess, J. W.; Fred. Siebert, Treasurer; Peter Hasberle, Secretary; Carl Muller, S. D.; August Fiedler, J. D.; John Christ. Zander, S. S.; Franz Ellinger, J. S.; G. J. Walther, Chaplain; Jacob Valois, Inside Sentinel; L. L. Tarbell, Tyler.

SAGGAHEW LODGE, HAVERHILL.

This new Lodge having received its Charter at the annual communication of the Grand Lodge in December last, was duly Constituted and its officers were regularly installed by the M. W. Grand Master, Br. Charles C. Dame, assisted by a delegation of the Grand officers, on Friday the 12th January last. The attendance of the members of the Lodge and visiting Brethren was very large. Among the latter we noticed several very aged Brethren; one, Brother Moses Wingate, having attained to the great age of *ninety-six*, having been a Mason *sixty-four years*, and is probably the oldest member of the Fraternity in the State. His physical health is remarkably good, and his mental faculties remain unimpaired. The ceremonies were performed in the afternoon, in the convenient and beautiful hall fitted up a few years since by Merrimack Lodge. At the conclusion of these, the Brethren of the new Lodge, with the officers of the Grand Lodge, repaired to the public house in the village and sat down together at a bountiful and well served dinner; at the conclusion of which brief speeches were made by the Master of the Lodge, the Grand Master, and Grand Secretary, when the Brethren of the Grand Lodge were under the necessity of leaving for the cars. We understand, however, that the speaking at the table was continued for some time longer, and that in the evening the Brethren held a pleasant social levee at the Lodge room, to which their ladies were invited.

The Lodge has been eminently successful the past year, both in the number and character of its initiates. It is in competent hands, and its future prospects are most satisfactory and encouraging. The officers for the year are as follows: —

James E. Gale, W. M.; Daniel Fitts, S. W.; Charles W. Chase, J. W.; R. Stuart Chase, Treas.; George S. Chase, Sec.; Edwin A. Bradley, S. D.; David M. Kelly, J. D.; Calvin Smith, S. S.; Hazen S. Littlefield, J. S.; Oliver S. Hubbard, Chorister; Arvida M. Vance, Marshal; Alexander S. Hodgkins, I. S.; Nathaniel K. Johnson, Tyler.

CAPTURE AND RETURN OF A CHARTER.

We have been politely furnished with a copy of an interesting correspondence growing out of the capture and return of the Charter of a Royal Arch Chapter in Georgia: —

To the H. P. of Mt. Zion Chapter, Atlanta, Ga.

Newton Lower Falls, Sept. 1, 1865.

Dear Sir and Companion, — The fortune of war which has so long divided our beloved Companions North and South, some time since placed in the hands of a person not a member of our Order, the Charter of your Chapter, who brought it with him when he came North, which fact coming to my knowledge, I persuaded him to give it to me, with a view to its ultimate restoration to its rightful owners, provided the Chapter is still in existence. The Charter is in a good state of preservation, though not enclosed in a case. Please let me hear from you, and if you consider it of value, I will procure a case in which to enclose it, and forward it by express, or in any other way which you may suggest.

With the best wishes for your health and happiness, and the most ardent desire for the cordial union of our beloved brethren in all sections of our country, and for the prosperity of our beloved institution, I remain,

Very cordially and fraternally,

M. Garfield.

Reply of S. E. Williams, Secretary of Mt. Zion Chapter.

Atlanta, Ga., Oct. 14, 1865.

Moses Garfield, Esq., —

Companion, — Your very welcome letter to the H. P. of Mt. Zion Chapter was placed before the Chapter by him at our last communication. I am instructed by the Chapter to tender you sincere thanks for the companionable interest you have taken in securing and preserving our Charter, and request that you forward it as suggested, in a case, by express. Enclosed I send you five dollars to defray expenses.

We heartily join you in your wishes for the prosperity of our beloved institution. We are badly used-up here, — lost all our regalia, furniture, and most of our jewels; and the destruction of this city by the flames having reduced many of our Companions almost to want, makes it quite expensive to those who are able to again fit up the Chapter as it should be. The right spirit prevails, however, and with the aid of the Supreme Architect of the Universe, we hope and feel that we shall soon again be in a prosperous condition. Cordially and fraternally,

James E. Williams,
Secretary Mt. Zion Chapter, Atlanta, Ga.

To the Secretary of Mt. Zion Chapter.

Newton Lower Falls, Oct. 30, 1865.

My Dear Sir, — Your favor of the 14th inst. did not reach me till the 28th, and I hasten to respond. I have procured a case for the Charter, and have forwarded it by express, as you requested, receipt for which from Adams & Co. please find enclosed.

I regret to hear of the loss of your Masonic property by fire, but trust you will soon be in more prosperous circumstances, and that our beloved institution, which breathes "Peace on earth, and good-will to men," will be instrumental in restoring kind and brotherly feelings between those who have been so long estranged.

Please let me know if the Charter reaches you safely; and should you ever have occasion to travel in this part of the country, I would be very happy to have you call on me.

With the most sincere wishes for your health and happiness while travelling the rough and rugged paths of life, and for the prosperity of our beloved Order,

I remain, very cordially and fraternally,

M. GARFIELD.

Reply.

ATLANTA, GA., Nov. 13, 1865.

FRIEND GARFIELD, — In reply to your letter, or that portion addressed to me personally, I will state that it would afford me much pleasure to visit you, should I ever visit the region in which you reside, and cordially extend the invitation to you to call on me should you ever visit this place. I have the pleasure of saying, that since I wrote you our Order has fair prospects of being in a healthy and prosperous condition very soon, not by asking assistance from a distance, but solely through the exertions of its members at home. We are troubled much, however, yet by the military, many of our members being afraid to come out to our meetings, military orders requiring that citizens shall not be out after certain hours. Hope that will be changed soon. Prospect rather gloomy however at present.

Fraternally yours, JAMES E. WILLIAMS.

At a regular meeting of Mt. Zion Chapter, No. 16, I presented your letter of 30th ult., also the Charter, which has also reached me. On its presentation the following resolution was passed unanimously: —

Resolved, That the thanks of this Chapter be presented to M. Garfield, Esq., for his kind and prompt action in procuring, preserving, and forwarding our Charter, and that a copy of this Resolution be forwarded him by the Secretary, with the seal of this Chapter attached.

JAMES E. WILLIAMS, *Sec'y.*

THE SCOTTISH RITE IN PHILADELPHIA. A correspondent, under date of Philadelphia, December 6, writes as follows: —

"I am gratified at being able to inform you that the bodies of the A. A. Rite were revived and firmly established in this jurisdiction during the last ten days. Some young and zealous Masons have taken the matter in hand, and already the rush for admittance is so great that the difficulty will be to guard the entrance so closely that none but the best material will get in.

By authority of the M. P. Sov. G. Com. K. H. Van Rensselaer, new officers were this day elected to all four of our bodies, and from appearances you may look for a good report from them next May."

SUPREME COUNCIL OF CUBA.

WE are gratified in being able to lay before our readers the following Decrees of the Supreme Council of the Southern Jurisdiction respecting the establishment and legality of the Supreme Council of Cuba and the West India Islands, as established by Ill.·. Brother Andreas Cassard, 33d. They definitely settle the whole matter, and do full justice to Ill.·. Brother Cassard, to whom the conduct of Bro. de Castro has been a source of many vexatious annoyances for some years past: —

DECREES: That the decision and judgment of the Chamber of Deputies of this Supreme Council for Louisiana, recognizing as legitimate the Supreme Council of Cuba and the Antilles, established by Ill.·. Bro. VICENTE A. DE CASTRO, be and it is hereby reversed, annulled, and set aside, and wholly held for nought.

That the said body was never legally created, nor has ever had any legal existence as a Supreme Council, for want of power on the part of Ill.·. Bro. DE CASTRO to create the same.

That all the acts of Ill.·. Bro. DE CASTRO, done as Sov.·. Gr.·. Insp.·. General in Cuba, are, and always have been, null and void for want of power; and that no body established by him will be recognized as legitimate, nor any person who has received any degree from any such a body or from himself, will be received or recognized as legally in possession of the same, by any body or individual Mason under the jurisdiction of this Supreme Council.

That this Sup.·. Council declines to recall its recognition of the Supreme Council established by Ill.·. Bro. Andreas Cassard; but on the contrary doth hereby finally affirm the same, and doth acknowledge it to be a regular and lawful Supreme Council for the Island of Cuba and all the other unoccupied Unward and Leeward Islands of the West Indies, and such as are now occupied or under the lawful jurisdiction of other Supreme Councils may by them be relinquished to it.

CAMBRIDGE ROYAL ARCH CHAPTER.

WE had the pleasure to be present on Friday evening, Jan. 19, at the constitution of a new Royal Arch Chapter in the neighboring city of Cambridge, under the above name. The Body had been working the past year under a dispensation from the Grand Chapter, and its labors had been crowned with great success. Wisely availing itself of the experience and ability of one of our best presiding officers, in the person of Companion HENRY ENDICOTT, and an efficient board of officers in other respects, we are told that few Chapters in the jurisdiction have presented themselves for constitution in a more satisfactory condition, or with stronger claims to the confidence and approval of the parent body. The ceremonies of constitution and the installation of the new officers were performed in the new hall (of which we have spoken elsewhere) by the M. E. Companion **Richard Briggs**, Grand High Priest, in a chaste, dignified, and impressive manner, and to the manifest acceptance of the large number of Companions present. The music was such as to elicit the highest praise and admiration of the audience. The deep notes of Comp. Jackman, of this city, and the clear, thrilling tones of Comp. Fitch, of Newburyport, were electrical in effect. Comp. A. H. Hews presided at the organ with his usual ability and good taste. The charges to the officers and Chapter were effectively given by P. G. H. P. Thornton.

At the conclusion of the ceremonies in the hall, the company were invited to the banquetting-room, where tables were bountifully spread with rich and tempting viands; which, having been appropriately disposed of, and brief speeches made by several of the Companions present, the company separated, realizing that they had spent a very agreeable evening. The new officers are as follows: —

Z. H. Thomas, Jr., H. P.; William F. Knowles, K.; James G. Holt, S.; Rev Charles A. Skinner, Chap.; Frank A. Kennedy, Cap. of Host.; Charles Harris, P. S.; Enos B. Phillips, R. A. C.; Samuel M. Davis, M. 3d V.; Samuel D. Young, M. 2d V.; William J. Dowd, M. 1st V.; C. C. Allen, Treas.; Frederic W. Gregory, Sec.; Leander Greeley, S. S.; W. J. Lothrop J. S.; D. M. Hazen, Sent.

The Chapter is favorably located, and there is no apparent reason why it should not become one of the most flourishing and respectable bodies of the kind in the State.

The A. A. Rite in Michigan. — We are requested to state for the information of the Brethren of the Ancient Accepted Rite in Michigan and elsewhere, that the various bodies of that Rite will hold their annual re-union at Detroit, commencing on Monday the 12th instant and continuing in session until Thursday the 15th. The Lodge of Perfection will work on Monday and Tuesday; Council of Princes of Jerusalem on Tuesday evening; Chapter of Rose Croix on Wednesday; Chapter of K—H, 30, on Wednesday, and Consistory, 32d, on Thursday, P. M. The grand re-union banquet will take place at the Masonic Temple on Thursday evening.

THE NEW YORK FOLLY OFFICIALLY DENOUNCED BY OHIO.

ACTION OF THE CINCINNATI LODGE OF PERFECTION.

At a meeting of Gibulum Grand Lodge of Perfection, Ancient Accepted Rite, held in Cincinnati, Ohio, Nov. 16, 1865, the following Preamble and Resolutions were unanimously adopted: —

Whereas, from the Masonic and secular prints, we learn that a ceremony called a "Masonic Baptism," recently took place in a body, or assembly in the city of New York, styling itself, a Lodge of Perfection of the Ancient Accepted Rite, therefore, we, as Masons of the only acknowledged and accepted Ancient Accepted Rite in the Northern Jurisdiction of the United States, deem it an imperative duty to place ourselves right before the world, generally, as well as the fraternity admitted legally to the degrees of this Rite, to authoritatively announce to them that the ceremonies denominated a "Masonic Baptism," is not recognized by us as legitimate, or as belonging to, or in harmony with, any degree of the Rite that we have received. Therefore, be it —

Resolved, That we, the officers and members of Gibulum Grand Lodge of Perfection — 14th grade Ancient Accepted Rite — have learned with astonishment and indignation, that a body styling itself a Lodge of Perfection, has been practising a ceremony professed to be "Masonic," called a "Masonic Baptism," which ceremony we, who have received all the degrees conferred in a legitimate Lodge of Perfection know does not belong to any of said degrees, and therefore it is spurious, do announce to our Brethren and to the world, that we do not recognize any such ceremony, but do repudiate and condemn it as contrary to the ritual of the Order. And we do further announce that the said body in the city of New York, styling itself a "Lodge of Perfection," is not a legitimate Masonic body of the Ancient Accepted Rite; that for several years it has not been recognized by the Supreme Council of the Northern Masonic Jurisdiction of the United States, which in the Northern States is the only legitimate governing body of the Ancient Accepted Rite. That nearly all the prominent leaders of their spurious Grand Body have been, or now are, under expulsion by our Supreme Grand Council. That we denounce these pretenders as irregular and spurious, and we trust that our Brethren and the world will need no stronger presumptive evidence of their illegitimacy, than is given by this sacrilegious and profane mummery they have dared to practise in the name of Masonry.

Resolved, That we denounce as irregular and spurious this ceremony, and refuse to fellowship as a Mason of our Rite with any one who participated in the same, or who defends and upholds said so-called Lodge of Perfection in such disgusting mummeries as Masonic.

Resolved, That all Masonic periodicals favorable to legitimate Masonry of whatever Rite, are requested to publish the foregoing.

M. I. Mack, *T. P.*

John E. Bell, *G. Secretary.*

LIBERALITY OF A CIRCUS COMPANY.

The Masonic Board of Relief at San Francisco, Cal., has just had its exhausted treasury replenished, says the Mercury of that city, in the following way: —

The funds of this charitable organization have, for some time past, been at an exceedingly low ebb, and so frequent and urgent have been the demands upon it of late, that it became absolutely necessary some active measures should be taken to replenish its depleted treasury. With this object in view, a committee of the Board of Relief waited upon John Wilson, Esq., the enterprising and indefatigable manager of the unrivalled circus company which has been performing in this city, who, ever prompt to respond to the call of charity, at once placed his mammoth pavilion, and the company under his management, at the disposal of the Board, for a benefit, which took place on Thursday evening, 14th inst. The affair proved to be a success in every respect. The performance was a brilliant one, and the pecuniary result gratifying in the extreme, the net proceeds amounting to about $2,000. Great credit is due Mr. Wilson for his untiring efforts to bring about this result, and we trust our brethren will remember his generosity wherever he may go.

At a meeting of the Board of Relief, held on the 16th inst., the following resolution was unanimously adopted: —

Resolved, That the thanks of this Board be tendered to John Wilson, Esq., for the generous offer of his mammoth pavilion, and the services of the equestrian and acrobatic company under his management, for a benefit in aid of our charity fund, and for his arduous and unremitting efforts to render that benefit a complete and gratifying success.

JURISPRUDENCE. Is an adjourned meeting competent to transact any business that might come before a regular meeting?

1. A Lodge cannot adjourn, or call from labor, over night; it *must* close; but it may close to a specified time, or the Master may call a special meeting.

2. Some business can be transacted only at a regular meeting; no business can be transacted at a called or special meeting, but the business for which it was called. — *Trowel.*

A B, residing at W, petitioned the Chapter at Y, and was elected in due time, but has not taken any of the degrees; since his election a Chapter has been established at W. Can the new Chapter lawfully receive the petition of A B?

Not without the consent of the Chapter at Y. Masonic comity requires the new Chapter to ask permission of the old Chapter, and the old Chapter should courteously grant the request. — *Ib.*

TALE-BEARING.

TALE-BEARING is often the result of intellectual poverty. The masonic tale-bearer does not study Masonry as a science; he does not relish the literature of Masonry; his masonic taste has not advanced sufficiently far to carefully read a masonic journal, and he must tell what he knows, must talk about the small affairs of his friends and acquaintances. He has nothing better to talk about.

It is often the result of the absence of intelligent interest in the institution and its great principles, and a want of devotion to the noble and elevated pursuits of the masonic art. The brother who has a love for masonic history and philosophy, who watches with a masonic eye and solicitude the affairs of his own country, or the fortunes of foreign nations, who is keenly interested in the triumph of its great principles in political and religious bodies, or who is personally engaged in zealous endeavors to benefit his brethren and to diminish the sufferings of mankind, will seldom be a tale-bearer himself or encourage others in this vice.

This habit is frequently the sign of a weak judgment. Tale-bearers will tell in the most innocent way tales about their brethren, which, if not contradicted or modified by explanatory circumstances, must destroy the commercial stability of the merchant, the personal honor of the gentleman, and the religious sincerity of the Christian. They show a feeble judgment in crediting themselves the most improbable statements, and also in repeating them to others. Such mischief-mongers need pity for their feebleness.

Some brethren thus assert their self-importance. They wish to exhibit their confidential relations with men of wealth, position, or intellectual power. They do not perceive that they are exposing their own baseness in betraying information obtained confidentially, professionally, or officially.

Some are tale-bearers through the love of being listened to and producing a sensation. They can produce nothing from their own hands to interest, so instead of wit they talk scandal.

Tale-bearers who stir up strife, and whose "words are as wounds," are subject to masonic censure. They deserve it. They should never find a home among us.

OFFICERS OF GOLDEN FLEECE LODGE, LYNN. — Timothy G. Senter, W. M.; Alonzo C. Blethen, S. W.; James F. Hartshorn, Jr., J. W.; James D. Alley, S. D.; Henry O. Burrill, J. D.; George B. Toleman, Treasurer; William B. Phillips, Secretary; Charles W. Biddle, Chaplain; Warren Tapley, S. S.; Ezekiel F. Estes, J. S.; William H. Kimball, Marshal; William R. Badger, I. S.; George T. Estes, Tyler.

MASONIC CHIT-CHAT.

BRO. A. O'SULLIVAN, Grand Secretary of Missouri, and one of the most intelligent and widely known and beloved Masons in the United States, writes us under date St. Louis, Jan. 17, that he still continues in feeble health. "I have suffered enough," he says, "to kill a half dozen ordinary men." His complaint is of a chronic nature, and we fear is beyond the reach of medicine; though, in common with all his friends, we hope a kind Providence may order it otherwise. "It has not left me," he writes, "for the past two years, and I am a skeleton, a 'lean and slippered pantaloon,' weighing about one hundred and fifty-six pounds, when my weight when you last saw me was two hundred and twenty-five pounds." He still, however, attends as usual to his duties as Grand Secretary, having his office at his private residence. We shall be pardoned for making the following extract of a more personal character:—

"I need scarce tell you how welcome the Magazine is to my bed-side. I look on it as an old, kind, and familiar friend. Only think of it, twenty-four volumes of light, truth, Masonic intelligence, law, and usage, such as cannot be found in the same space throughout the length and breadth of the Masonic world! This is not intended as flattery, my brother! It is the honest, mature conviction of a Mason who has had some experience in Masonic affairs, who has read somewhat on the subject, and who humbly trusts he has profited some little by his reading. May God in his infinite mercy spare you many years to be what you have been so long—a bright and unerring light, 'making darkness light, and crooked things straight.'"

R. W. BRO. CHARLES A. FULLER, Grand Secretary of Tennessee, writes as follows:—"I have succeeded in making my set of your magazine complete. Thanks, many thanks, to you for your kindness in enabling me to do so. The complete set is the most valuable magazine work in existence, being a perfect *vade mecum* for reference as well as for general reading."

It might not be quite modest in us to say that this is true, but we believe it to be so, and regret that there are not more complete sets in existence.

WE give in a preceding page an interesting report on the practical workings of Army Lodges, which we recommend to the notice of our readers.

MASONIC HALL BURNT.—The new and elegant Masonic Hall at Melrose was destroyed by fire on the evening of the 4th of January last. It was one of the finest halls in this State, and had been fitted up at a heavy expense. It was occupied by Wyoming Lodge, Waverly R. A. Chapter, and Hugh de Payens Encampment of Knights Templars. The fire broke out in the lower part of the building, which was occupied for stores, and is supposed to have been the work of an incendiary. The different Masonic bodies named lost a portion of their regalia and a fine new organ, which had been placed in the hall but a few days before. The entire loss, above insurance, will not probably exceed four thousand dollars. We understand that the Brethren at Melrose are taking the necessary measures to secure the erection of a building of their own to be appropriated exclusively to Masonic purposes.

WE have said elsewhere that the venerable Brother Wingate of Haverhill is probably the oldest Mason in the State. In this we were not quite correct. Brother Thomas Hooper of Charlestown leads him about one year, having been initiated in 1800, and has consequently been a Mason at least sixty-five years. Brother Wingate was initiated in 1801. He is ninety-six years of age; Brother Hooper eighty-six. They are venerable and worthy patriarchs, and still frequently attend the meetings of their respective Lodges. Brother Hooper was Master of King Solomon's Lodge in 1812—more than half a century ago.

NEW HALLS.—The M. W. Grand Master dedicated a new hall for Day Spring Lodge at Monson on the 22d, and another for Mt. Horeb Lodge at West Harwich on the 25th ult. Both halls, we understand, are neat and convenient structures, and well adapted to the purposes for which they are designed.

IMPOSTORS.—James J. Murray, pretending to be a member of Union Lodge, Addison, N.Y.; and Dr. Robert Stroinski, of Halifax, N.S. Both in the West when last heard from.

WE dislike *dunning*, but beg to remind those especially of our subscribers to whom bills have been forwarded, that many of them are still delinquent. We trust they, and others to whom no such special notice of delinquency has been sent, will give the matter early attention.

THE
FREEMASONS'
MONTHLY MAGAZINE.

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HISTORY OF FREEMASONRY.*

A GOOD history of Freemasonry would be a valuable acquisition to Masonic literature, and an acceptable and useful gift to the fraternity. Frequent attempts have been made to produce such a work, but none worthy of the subject has yet appeared in print, if we except, perhaps, the valuable essay by Bro. Laurie, of Scotland, published in 1804, and another by Bro. Steinmaker, of New York, issued in 1864. It was the opinion of the Chevalier de Bonneville that the subject was so extensive, and presented so many difficulties, that a period of ten men's lives would be scarcely equal to the undertaking. And though this may be something like an exaggeration of the real difficulties to be encountered, yet so vast is the field, and so scattered and diversified the material, that the labor is one which any competent brother might well hesitate to enter upon. Such considerations, however, have been ineffectual to restrain another class of writers, who, confident in their own superior qualifications, and blind to a just appreciation of these difficulties, and to the magnitude and importance of the undertaking, have been but too ready to volunteer their services and enter upon a work which wiser and abler men have but cursorily and reluctantly approached, or altogether avoided. The consequence is, that a thoroughly philosophical and reliable history of the Order — one worthy of its great antiquity, of its high and lofty purposes, of its ancient renown, its relations to universal manhood, and its moral, social, and individual influences — remains unwritten. The work before us, whatever may be its value as a compilation, does not supply this deficiency. It would be of great value if it did; because there is nothing more true than that without some better knowledge of its history and philosophy than is to be acquired in the working of the rituals, no Mason can arrive at a just understanding of the importance of the institution, as one of the great balancing agents in the machinery of society at large, nor form any just conception of its capabilities and advantages in its individual relations. Hence it too often happens, that many of our most intelligent and active young brethren, not having the necessary means of information at hand, overlook its past history and the extent of its influence, and naturally come to regard it in much the same light that they do the ordinary associations of the day; and this as naturally leads to indifference. Like every other science, whether moral or physical, Masonry, to be rightly estimated, must be understood in all its incidents and conditions. The intelligent brother values it accordingly as he has investigated its history and studied its philosophy. Any work, therefore, that should satisfactorily furnish this information, and meet these requirements, we repeat, would be an invaluable contribution to Masonic literature.

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* A GENERAL HISTORY OF FREEMASONRY IN EUROPE; compiled from the Monuments erected by and the Documents relating to this Fraternity; from the year 715, B.C., to the Present Time. By Emanuel Rebold, M.D., Paris. Translated by J. F. Brennan. Part 1, pp. 128.

Our author places the origin of Masonry in the College of Builders, or artisans (*Collegia Labrorum*), instituted by Numa Pompilius at Rome, 715 B.C. But why he should have fixed upon this particular period, or these particular schools for his purpose, in preference to similar associations known to have been in existence at a much earlier date, or those of like character which are equally well known to have flourished at a much later time, does not satisfactorily appear. Numa lived more than three hundred years after the building of the Temple by Solomon, and if we are to recognize him as the founder of Masonry, then we have not only a new and before unheard of "Ancient Grand Master," but the teachings of our Ritual, the theory of our Temple-origin, and of the participation of our ancestors in the erection of that celebrated structure, are the creations of an idle brain, — airy nothings. We are not prepared to admit this.

In the beginning of the fifteenth century (we use words employed by us on another occasion), Henry the Sixth, of England, asked our brethren of that day, "Where did Masonry begin?" Being told that it began in the East, his next inquiry was, "Who did bring it Westerly?" — and he received for answer, that it was brought Westerly by *the Phœnicians*. These answers were predicated, not on archæological investigations, for the archæology of Masonry had not then been opened, — but in the traditions of the Order, as they had been transmitted from generation to generation, and from a period running so far back along the stream of time, that its beginning had been lost in the mist and obscurity of the mythological ages. And recent investigations, guided by more certain lights, and more extensive and clearer developments of historical truth, have shown that these brethren were not materially misled by their traditions, and that their answers indicated, with remarkable precision, what the most learned of our brethren at the present time believe to be the true origin of their institution.

Freemasonry was originally a fraternity of practical builders — architects and artificers. This is conceded by all who are to any extent acquainted with its history or its traditions. The Phœnicians, whose capital cities were Tyre and Sidon, were the early patrons of that semi-religious mystic fraternity, or society of builders, known in history as the "Dionysian Architects." That this fraternity were employed by the Tyrians and Sidonians in the erection of costly temples to unknown deities, in the building of rich and gorgeous palaces, and in strengthening and beautifying their cities, is universally admitted by all scholars. And that they were the "cunning workmen" sent by Hiram, King of Tyre, to aid King Solomon in the erection of the Temple on Mount Moriah, is scarcely less certain. The Jews were neither architects nor artificers. By Solomon's own admission they were not even skillful enough in the art of building to cut and prepare the timber in the forests of Lebanon; and hence he was compelled to employ the Sidonians to do that work for him. "The Tyrians," says a learned foreign brother, "were celebrated artists. Solomon, therefore, unable to find builders of superior skill for the execution of his great plans, in his own dominions, engaged Tyrians, who, with the assistance of the zealous Jews, *who contented themselves in performing the inferior labor*, finished that stupendous edifice." And we are told, on the authority of Josephus, that "the Temple of Jerusalem was built on the same plan, in the same style, and by the same architects as the temples of Hercules and Astarte at Tyre." They were doubtless all three built by one of the companies of "Dionysian Architects," who at that time were numerous throughout Asia Minor, where they possessed the exclusive privilege of erecting temples, theatres, and other public buildings.* The testimony of history is, that they subsequently supplied

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* Dionysius arrived in Greece from Egypt during the reign of Amphycton, about 1500 years before Christ, and there instituted or introduced the Dionysian mysteries.

Ionia, and the surrounding country, as far as the Hellespont, with theatrical apparatus, by contract. They also practised their art in Syria, Persia, and India; and about three hundred years before the birth of Christ, a considerable number of them were incorporated by command of the King of Pergamus, who assigned to them Teos as a settlement. It was this Fraternity, whether called Greeks, Tyrians, or Phœnicians, who built the Temple at Jerusalem. That stupendous work, under God, was the result of their genius and scientific skill; and this being true, from them are we, as a fraternity, lineally descended, or Freemasonry is a myth, and our traditions a fable. Hence the answer of our English brethren of the fifteenth century to the inquiry of Henry the Sixth, that Masonry was brought Westerly by the Phœnicians, indicated with great accuracy the probable origin of their institution.

They might indeed have said to him that long anterior to the advent of Christianity, the mountains of Judea and the plains of Syria, the deserts of India and the valley of the Nile, were cheered by its presence and enlivened by its song: that more than a thousand years before the coming of the "Son of Man," a little company of "cunning workmen," from the neighboring city of Tyre, were assembled on the pleasant Mount of Moriah, at the call of the wise King of Israel, and there erected out of their great skill a mighty edifice, whose splendid and unrivalled perfection, and whose grandeur and sublimity, have been the admiration and theme of all succeeding ages. They might have said to him, that this was the craft-work of a fraternity to whose genius and discoveries, and to whose matchless skill and ability, the wisest men in all ages have bowed with respect. They might have said to him, that, having finished that great work, and filled all Judea with

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The Ionic migration occurred about 800 years afterwards, or about 1200 before Christ — the emigrants carrying with them from Greece to Asia Minor the mysteries of Dionysius, before they had been corrupted by the Athenians. "In a short time," says Mr. Laurie, "the Asiatic colonies surpassed the mother country in prosperity and science. Sculpture in marble, and the Doric and Ionic Orders, were the result of their ingenuity." "We know," says a learned encyclopedist (Am. En. Art. *Arch.*), "that the Dionysiacs of Ionia" (which place has, according to Herodotus, always been celebrated for the genius of its inhabitants), "were a great corporation of architects and engineers, who undertook, and even *monopolized*, the building of temples, stadiums, and theatres, *precisely as the fraternity of Masons are known to have, in the middle ages, monopolized* the building of cathedrals and conventual churches. Indeed, the Dionysiacs resembled the mystical fraternity, now called Freemasons, in many important particulars. *They allowed no strangers* to interfere in their employment; recognized each other by signs and tokens; they professed certain mysterious doctrines, under the tuition and tutelage of Bacchus; and they called all other men profane, because not admitted to these mysteries."

temples and palaces, and walled cities; having enriched and beautified Azor, Gozarro, and Palmyra, with the results of their genius, — these "cunning workmen," in after-times, passing through the Essenian associations, and finally issuing out of the mystic halls of the "Collegia Artificum" of Rome, burst upon the "dark ages" of the world like a bright star peering through a black cloud, and, under the patronage of the church, produced those splendid monuments of genius which set at defiance the highest attainments of modern art. And, if in addition to all this, they had said to him, that in the year A.D. 926, one of his predecessors on the throne of England had invited them from all parts of the Continent to meet him in general assembly at his royal city of York, the answer to his inquiry, "Who did bring it Westerly?" would have been complete.

Henceforward for eight centuries Masonry continued an operative fraternity, producing, both in England and on the Continent, those grand and unapproachable specimens of art which are the pride of central Europe, and the admiration of the traveller. And we give in this connection, and as not inappropriate to the point we have been discussing, the following extract from our author, on the ancient "Masonic Corporations in Gaul": —

"THE MASONIC CORPORATIONS IN GAUL.

"In the transalpine provinces of Gaul, the Masonic corporations, contemporaneous with those of Britain, increased in a no less extraordinary manner. After the Roman provinces were abandoned in the year 486, all the countries which had been subject to the Roman sway received with delight the attention of these builders. In those countries they were called Free Corporations, their membership being composed entirely of brother Masons. Composed of the remains of the ancient colleges of constructors, they maintained their antique organization in Lombardy, where Cosmo had a celebrated school of architecture. Here they multiplied to such an extent that they failed to find occupation in that country, and consequently spread over the continent. After obtaining from the Popes the renewal of their ancient privileges, and the exclusive monopoly of erecting, in all Christendom, the monuments dedicated to religious worship, they spread into all Christian countries. And although the members of these corporations had but little fear of or respect for either the temporal or spiritual power of the Popes — a fact which they took no care to hide — so useful were they in enhancing the grandeur and dignity of religion, this monopoly was, nevertheless, renewed and confirmed by Pope Nicholas III., in the year 1277, and continued until the year 1334, when Pope Benedict XII. accorded to them special diplomas. These diplomas made them free of all local laws, all royal edicts, all municipal regulations, and every other obligation to which the other inhabitants of the country had to submit, thus rendering the title by which they were known, of free corporations, peculiarly appropriate. In addition to this freedom, these diplomas conceded to them the right of communicating directly with the Popes, of fixing the amounts of their own salaries or wages, and of regulating in their general assemblies all subjects appertaining to their interior government. All artists and artisans who were not members of these corporations were interdicted from every act which would in any wise interfere with the work of the builders; and all sovereign rulers were commanded, as they dreaded the thunders of the Church, to suppress, with the strong arm of their power, any combination of such artists and artisans as might rebel against this provision.

"During the Middle Ages, in all the kingdoms and principalities of Europe, do we find these corporations or fraternities — in Germany, in France, Italy, Spain, and Portugal, where, under the title of St. John Brothers, or Brothers of St. John, they have erected those sublime monuments, which, for all time, seem destined to remain as mementos of their architectural skill and genius. Wherever these corporations established themselves, they there increased their influence by adopting, as patrons, the eminent men of the locality, and initiating them as *accepted* Masons into the bosom of their society. These, generally laying aside the material object of the institution, which for them had no charms, attached themselves to its mystical sense, and founded, outside of the lodges of workmen, lodges whose labors were entirely moral and philosophic. But, almost immediately after becoming known to the clergy, these lodges were met by that intolerant spirit which superior knowledge, if unauthorized by the Church, did, in those days of general ignorance, receive at their hands, and the members of these lodges were accused of introducing schisms among the laity, and troubles and sedition into the temporal sovereignty, disaffection toward the Pontiff and all other sovereigns, and, in fine, of the wish to re-establish the Order of the Knights Templars, and to revenge the death of the last Grand Master and other officers of that Order upon the descendants of the kings and princes who were accessory thereto.* In consequence of these charges, it is stated by a document, the authenticity of which has not yet been entirely established, that the representatives of nineteen of those philosophic lodges, located in different portions of Europe, assembled at Cologne, in the year 1535, under the direction of Hermann V., Bishop of Cologne. At this meeting there was prepared a confession of faith, in which were enunciated the purposes and doctrines of these Masonic societies. This document, called the 'Charter of Cologne,' is dated 24th of June, 1535, and thereto are signed nineteen illustrious names, among which appear Philip Melancthon, Bruce, Coligni, Falk, Visieux, Stanhope, Jacobus Prepositus, Van Noock, and Noble — names of those present at this assembly, as delegates from the Masonic Lodges of London, Edinburgh, Amsterdam, Hamburg, Paris, Vienna, and other cities, to assist at this general assembly convoked at Cologne. This charter is written upon a sheet of parchment in Masonic characters, which are contracted into the Latin of the Middle Ages, and the writing of which is so much defaced as to render some of the words unintelligible. This charter, together with a document, said to be the records of a Lodge called the 'Lodge of the Valley of Peace,' from its organization to the year 1519, after the death of a member of the Lodge, named Boetzlear, fell into the hands of Prince Frederick, Grand Master of the Lodges of Holland, who had copies of them prepared and sent to the principal Lodges of Europe. The persecutions of the ultramontane clergy, however, eventually destroyed the philosophic Lodges of Southern and Western Europe."

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* Our author has here drawn upon his imagination, as he has done in many other parts of his work. — *Editor.*

The foregoing extract will enable our readers to form a pretty correct judgment of the literary character of the work. In point of style it is feeble, and unworthy of the dignity of history. But whether this is attributable to the incompetency of the translator for the task he has assumed, or to the lack of scholarship and originality of thought in the author himself, we are not prepared to say, having never seen the original. As a history of Masonry it is unsatisfactory, if not wholly valueless. Its statements are too vague and uncertain for any reliable purpose. We have sought in vain for a passage that we could transfer to our pages, without comment, and not mislead our readers. To review it, and point out its many discrepancies would require more time than we can at present devote to such an object; but when the entire work is before us we may refer to it again. We cannot, however, close without entering a protest against the following ambiguous, and, to our mind, exceedingly objectionable paragraph from the author's preface: —

> "Since the moment when the principles of Freemasonry were shown me, I have made this institution a particular study, *with much more fervor than that with which I have studied the religion taught me in my youth*; because, by the light of reflection and experience, I have found *the latter crowded with contradictions and peurilities*, while the former offered logic and harmony according with the idea of a Divinity imbued with wisdom, clemency, power, and love."

Whether the early religious training of our author was Jewish, Christian, or Mohammedan, he does not tell us; but whichever it may have been, he does not hesitate to boldly avow his apostacy and proclaim his infidelity. This may be a matter of taste or of conscience, with which we have no concern, further than to protest against the implication that Masonry can in any sense be made or received as a substitute for religion. There is nothing in it or in its teachings to warrant such an assumption. Its principles are those of the Bible, so so far as they go; but it is not the religion of the Bible. It aims to improve the morals of its members, to make them better men; but it does not propose to be able to save their souls. It is the handmaid of religion, but not religion itself. It is the St. John, preparing the way, but not the Christ, with power to save. Any attempt to make more than this of it, or any claim of a higher religious character for it, is a perversion of the truth, and a pretension calculated only to impair its reputation, and destroy its influence.

HUGH DE PAYENS ENCAMPMENT.

In consequence of the destruction of the Masonic Hall at Melrose by fire in January last, this new Encampment was constituted under its Charter at Freemasons' Hall, in this city, on the evening of the 14th February, ultimo. The occasion was one of the most brilliant and imposing of the kind that has ever taken place in this Commonwealth. The attendance was equal to the full capacity of the large Hall in which the ceremonies were performed. One hundred and thirty-four Templars were present in full regalia, and not less than one hundred and fifty ladies, in the rich and varied costumes appropriate to such occasions, and which, like the tinted leaves of autumn, add variety and beauty to the scene. In the centre of the hall was placed a large and richly adorned triangle, which was profusely and tastefully decorated with choice and fragrant flowers, from the conservatory of Bro. Charles Copeland, a member of the body.

The ceremonies took place in accordance with the solemn and effective Ritual in use in this jurisdiction, and which, on the present occasion, was carried out in all its details.

Shortly after seven o'clock, the visitors having been assigned their seats in the hall, the new Encampment entered, the officers of the Grand Encampment having preceded them and taken their official stations. A choir of ladies and gentlemen then sang a hymn, commencing, "Be joyful in God, all ye lands of the earth," after which the Grand Prelate read a lesson from Micah vii., 8–12, and offered a fervent prayer. The Deputy Grand Master then moved to the base of the triangle, and, addressing the Grand Master, stated that a constitutional number of the Knights of the Valiant and Magnanimous Order of the Temple, duly instructed in the sublime mysteries, had received the proper authority, and were now assembled for the purpose of being legally constituted, and having their officers installed in due and ancient form.

The Grand Recorder then read the Charter, and the Senior Grand Warden formed a procession of the Grand Officers around the triangle the choir singing a hymn meanwhile. This was succeeded by all the Knights kneeling and saying the Lord's Prayer. The other formal ceremonies were then proceeded with, after which the Grand Prelate read the Credo, and the Grand Master made the following declaration:

"By virtue of the high power in me vested, I do now form and constitute you, my worthy brethren, into a just and regular Encampment of Knight Templars, by the distinctive title of Hugh de Payens Encampment, and you are henceforth authorized and empowered to open and hold a Council of Knights of the Ill. Order of the Red Cross, an Encampment of Knights of the Val. and Magnanimous Order of the Temple, and a Council of Knights of Malta, of the Order of St. John of Jerusalem, — and to do and perform all such things as thereunto may appertain, conforming in all respects to the Constitution of the Grand Encampment of the United States, and the Constitution and General Regulations of the Grand Encampment of Massachusetts and Rhode Island, under whose authority you act. And may the God of your Fathers be with you, and guide and direct you in all your doings."

The choir then chanted the Fifteenth Psalm, when the Grand Prelate, from the base of the triangle, said: —

"From time immemorial it has been customary for the Masonic fraternity to dedicate the different departments of our institution to different patrons. We dedicate our Lodges to St. John the Baptist, or the Evangelist; our Chapters to Zerubbabel, and our Encampments to St. John the Almoner. We do this not in the superstitious sense in which the heathen employ the term when they set apart their temples for the worship of their imaginary deities; nor in that high and solemn sense in which Christians dedicate their churches to the Great Jehovah; but we do it simply to testify our respect and esteem for the character of those who have been so eminently beneficial to our institution, and that their examples may stimulate us to imitate their exalted virtues.

"To our Most Eminent and Worthy Patron, St. John the Almoner, I do now solemnly dedicate this Encampment by the name and title of Hugh de Payens Encampment; and may the God of all grace abundantly bless you in your laudable undertaking, and may each one of its members so redeem his time that he may receive the joyful invitation, — 'Enter thou into the joy of thy Lord.' Glory to God in the highest, and on earth peace, good-will toward men."

Response by all the Knights — As it was in the beginning, is now, and ever shall be, world without end. Amen.

"Gloria in Excelsis" was then chanted by the choir, after which the formal installation of the following officers of the Encampment took place: —

Grand Commander, L. L. Fuller; Generalissimo, S. O. Dearborn; Captain-General, Lyman Dike; Prelate, Rev. J. W. F. Barnes; Senior Warden, John B. Norton; Junior Warden, Thomas Winship; Grand Treasurer, Moors Pattee; Grand Recorder, O. H. Peck; Sword-Bearer, George N. Noyes; Standard-Bearer, John Bowditch; Warder, John W. Chapman; Guards, J. B. Gillett, O. W. Upham, H. C. Miller; Sentinel, Smith W. Nichols.

At the conclusion of these ceremonies, the M. E. Grand Master, Rev. Charles H. Titus, of Rhode Island, addressed the new Encampment in earnest and appropriate terms, congratulating them on the success that had attended their labors, and saying: —

> "Your care in selecting proper material for your membership, the generous zeal you have manifested in perfecting your organization, your earnest solicitude for the honor and prosperity of the Order as represented by you, give us ample assurance that your present worthy position will be faithfully maintained in your future history."

We should be pleased to publish the address entire, but must, for want of room, content ourselves with the following brief extracts: —

> "It will be your care to maintain the purity, integrity, and honor of these illustrious and magnanimous Orders of Christian knighthood. In your work, to hold fast the form of sound words, and conserve the original integrity of our sublime Ritual. You are not to perpetuate grammatical errors or rhetorical blunders which may have arisen from the ignorance or carelessness of some former lecturer or worker of these Orders; but you are enjoined, as a sacred trust, to preserve the simplicity, the fullness, and the impressiveness of our ancient Ritual. I have reason to know that under the instructions of the eminent Mason and Templar who has led you while under Dispensation, you have been properly directed in this respect; and I have no reason to doubt but you will be as faithfully conducted in your present perfected organization."

. . . .

> "While you shall faithfully endeavor to preserve our ancient Ritual in the forms and ceremonies of initiation, and enjoy and inculcute, both by precept and example, the true spirit, the living soul of our Order, you will prosper as an Encampment, and be a living illustration before the world of the beauty, the purity, and the surpassing excellence of the Divine precepts we herein inculcate. Then shall ye be —
>
> 'The great of earth, —
> Great not by kingly birth,
> Great in your well-proved worth,
> Firm hearts and true.'"

During the past year, and while under Dispensation, the new Encampment has been under the command of Sir Charles C. Dame, the present M. W. Grand Master of the Grand Lodge. The duties have been unprecedentedly arduous, as well as responsible; and the manner and intelligence with which they have been performed have commanded the love and esteem of all his associates. This was fittingly manifested, after the installation services, in the presentation of a rich and beautiful diamond breast-pin. The diamond is one of rare purity, and the setting chaste and appropriate. Its estimated value is about four hundred dollars. The presentation address was made by Sir F. J. Foss, of Malden, and, not less in manner than in matter, reflected great credit on his head and heart. We give both the address and reply: —

> Sir Charles C. Dame, — Hugh de Payens Encampment of Knights Templars have deputed me to address you in their behalf. They desire to express the sentiments which have been excited in their minds during the close relationship that has existed for the last year between yourself and them.
>
> When the Dispensation for this Encampment was granted by Sir William S. Gardner, then Most Eminent Grand Master of the Grand Encampment of Massachusetts and Rhode Island, you were selected as the Commander, because of your high reputation as a Mason, and because of your knowledge and strict observance of Masonic virtues and law, which since then have so happily received the supreme commendation of the Masonic Order of this Commonwealth. Besides these high qualities, of which all felt the force, it was then the privilege of but few of us personally to know your private worth and to appreciate fully the benefits which we should receive from the association.
>
> You yielded to our entreaties, and, at great personal inconvenience, accepted the responsibility of guiding our Masonic steps and training us in the way of self-government and order, under the rules of Masonry and the observance of Templar Chivalry.
>
> From the cradle to responsible manhood, Hugh de Payens Encampment owes in a large degree its growth and prosperity to your guardian care. The influence of your example, enforced by the candor and kindness of your social intercourse, has secured to it most fortunate results. Sir, since the issuing of our Dispensation, more than seventy candidates, having been tried by the ordeals of knightly usage and found worthy and well qualified, have received from your hands the Orders of Knighthood within the walls of our Asylum. Such remarkable success for so young a body can only be explained by attributing to your wise, courteous, and energetic official conduct those influences which have made our body an exemplar, both in the friendliness of its relations and for the observance of the rules which St. Bernard first gave to our tutelary ancestor, Hugh de Payens and his companions, so many centuries ago.
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> This Encampment has now passed to its mature state, and henceforth is to live by and under its Charter, relying on its own members for government. It can no longer claim your assistance, for you have been called to other and more important Masonic duties.
>
> You retire from the command of this Encampment laden with our gratitude,

and, we trust, conscious that your devotion to our welfare has not been in vain.

The separation is painful; for not only has our better acquaintance taught us a higher respect for your abilities and worth, but we have learned to love you personally, for the many qualities which have excited our admiration during our intercourse. Your name, be assured, Sir, will ever be honored in our Encampment. I am commissioned, by a committee appointed by Hugh de Payens Encampment, to present to you a token of their regard; not for its intrinsic worth, but that you may possess a memento which will recall our appreciation of the happy hours we have spent together. This diamond, Sir Charles C. Dame, you will honor us by accepting, and sometimes wearing for our sakes. Time will not dim its lustre, nor moth and rust corrupt its purity; so in our hearts will live, imperishable, the lustre of your works and the incorruptible purity of your example.

Reply.

Sir Knight, — It is with much diffidence that I undertake to reply to your very kind and complimentary remarks, and to express my grateful acknowledgments to the members of Hugh de Payens Encampment for their cordial and friendly sentiments, and for this beautiful token of their regard and consideration.

It has been my happy privilege during the past year to be associated with the members of this Encampment, and to have the honor and the pleasure of assisting in the establishment and growth of this new organization, which to-night enters the list of permanent Encampments with so much strength and vigor. Never before in the history of Knighthood in this country has a new body in so short a time prospered as has Hugh de Payens Encampment. This unparalleled success has been effected in a great measure by the pre-eminent zeal, the untiring exertions, and the notable ability of those who compose your body, and who with so much aptitude and efficiency assisted each other in obtaining the object common to the desires of all.

My association with you, Sir Knights, and my having been permitted to contribute my humble endeavors to your exertions to promote the prosperity of this Encampment, have afforded me continued pleasure and satisfaction. My relations with you have been such that no special act or expression was necessary to impress upon my mind that in every member of Hugh de Payens Encampment I have a true and earnest friend, in whose fidelity I may with safety confide.

The time has now come when my official relations with you must cease; but in the memory of the past will always live the happy hours we have spent together. Although the devouring element laid waste the Asylum where we were accustomed to hold sweet converse, it did not consume, nor could it efface, the recollection of the scenes within that sacred retreat, which united us so firmly in the strong bonds of reciprocal love and friendship. The emotions there created, and the associations with which they were connected, will be remembered along the busy walks of life, to smooth the rugged path of trial, and afford pleasant reflections when the dark clouds may gather and the sunlight be withdrawn.

The brilliancy of this token of your regard will symbolize to me the undiminished lustre of the joys we have shared together; and its purity and indestructibility will continually remind me of the purity, strength, and durability of your friendship, which it is my fortunate privilege to enjoy. I shall wear this diamond as a memento of the intrinsic worth of your confidence and esteem, which will ever be treasured in the deepest recesses of my heart.

You are now, Sir Knights, invested with all the powers and prerogatives peculiar to your organization, and in the full tide of prosperity. May you keep a constant watch, and, by frequent reference to chart and compass, avoid the shoals and quicksands that may lie near your course. May your future realize all the expectations which have been encouraged by the past, and which are promised by the present, and may you all, collectively and individually, enjoy the constant happiness dependent upon knightly courtesy and unsullied honor.

At the conclusion of this interesting episode, the Rev. J. W. F. Barnes, Prelate of the Encampment, came forward, and, in behalf of Sir Solon O. Richardson, the first initiate of the new body, presented to Commander Fuller a gold Jewel, of beautiful design and execution, to be worn by him and his successors as the distinctive badge of the presiding officer. The presentation speech and the reply were appropriate and well delivered. A closing hymn and the benediction concluded these interesting and impressive ceremonies.

Next followed the banquet, in respect to which it is only necessary to say that it was prepared by Sir L. L. Tarbell, and with his usual good taste and liberality. The tables, which were profusely decorated with flowers, presented a brilliant spectacle, and were literally overloaded with choice and tempting viands. In fine, the whole affair, in its conception and execution, was an eminent success, and reflected the highest credit on all parties concerned in its management.

Jurisprudence. — 1. Can a Warden who has not taken the Past Master's Degree open a Lodge and transact business in the Master's absence?

2. Has a Past Master the right to open a Lodge in the absence of the Master and Wardens?

We answer in the words of the by-laws: —

Sec. 52. Lodges shall not open or call to labor, unless the Master or one of the Wardens be present.

Sec. 53. Wardens may preside and confer degrees in the absence of the Master. — *Trowel.*

MUSIC AND MUSICAL INSTRUMENTS IN MASONIC MEETINGS.

God created man with music in his heart and melody in his voice, and time was when all was perfect harmony, — the voices and hearts of men and angels blending in one anthem of praise to their Creator. But it is not so now. A discordant note was introduced when sin entered the world. Hatred, envy, malice, and hypocrisy can never harmonize with love, joy, peace, and good-will to man. To bring the human soul again into harmony with God and angels is the grand object of every institution founded upon the principles of the Bible.

The power of music may be seen when we consider that it is universally used as the medium of the highest expression of human thought and feeling. It warms the devotion of the Christian, kindles anew the fires of patriotism, strengthens the bond of civil society, gives grace and cheerfulness to social life, relieves the burdened heart in times of sorrow, and even makes the chamber, where the good man meets his fate, seem quite on the verge of heaven. When the human voice has failed to give utterance to the feelings of the heart, musical sounds have been invoked from the harp, the organ, and the lyre.

Music began in heaven when the Supreme Architect laid the cornerstone of this vast universe. Then the morning stars sang together, and all the Sons of God shouted for joy. Very early in the history of man musical instruments were introduced. Jubal, the sixth from Cane, is said to be the "father of all such as handle the harp and organ." After Moses had led the children of Israel across the Red Sea, Miriam took a timbrel in her hand, and all the women went out after her with timbrels and dances. And Miriam said unto them, "Sing ye unto the Lord, for he hath triumphed gloriously." Here we have the first specimen of lyric poetry, rendered more majestic and beautiful by the melody and harmony of music. After this we find there were four thousand Levites in the Tabernacle, divided into twenty-four courses, or choirs, with two hundred and eighty-eight leaders. King Solomon was also a lover of the liberal arts, and knew how to appreciate music. At the dedication of the Temple there were at least fifty thousand singers, besides instruments of music, such as cornets, psalteries, harps, cymbals, and trumpets. How wonderful and magnificent must have been the chorus of such a multitude of select singers, — yes, select and trained, for they were chosen and set apart for that special purpose.

While we profess to imitate King Solomon in his love for the liberal

arts, we must confess that we come far short in our devotion to music. As Masons we have not given that attention to music that our cause demands. This may be accounted for in various ways. In the first place, we have had but little music adapted to the working of the degrees in our Order. Most of the songs which have been used are street songs, the associations of which are repulsive to good taste, and beneath the dignity of our Ritual. Indeed, it has seemed like sacrilege to use the name of Deity in connection with them. We have no objection to lively, cheerful music, or to comic songs in their appropriate place, but on all occasions music must be adapted to the sentiment in order to be effective. Then again, we have had but very few books with music and Masonic odes arranged for working the degrees in the Lodge room. It was for the purpose of meeting this want that the "Masonic Choir" was issued a little more than a year ago, and which has been introduced into the Grand Lodge, and most of the subordinate Lodges in this jurisdiction. This book is purely a *Masonic* music-book, containing the best Masonic odes, and a choice selection of those grand old tunes from Mozart, Handel, Haydn, Zundel, Zuner, Mason, Bradbury, &c., arranged for male voices. If you want an illustration of the beautiful effect of music in a Masonic meeting, go into St. Andrew's Lodge some evening, where music is an indispensable part of the ceremony. Every brother has a book, and in opening and closing, as well as in working the degrees, all unite in singing some ode appropriate to the occasion; and they sing most gloriously. In Mt. Lebanon Lodge, a few evenings since, we heard the Scripture lesson for the first degree chanted by four voices in a most beautiful and impressive manner. In nearly every Lodge in the city there is a new and lively interest in music.

And now a word in regard to musical instruments. An organ is certainly the best instrument for Masonic purposes. There are but few Lodges that can afford to go to the expense of procuring a pipe organ, and but few Lodge-rooms can afford the space that such an instrument would require. Reed organs have been brought to such perfection that they are really superior to the small pipe organs; and the prices of these instruments are within the means of almost any Lodge. S. D. & H. W. Smith's "American Organs" are used in many Lodges in and about Boston, and, so far as we can learn, they give universal satisfaction. The Grand Lodge procured one of Bro. Smith's organs for Masonic Hall, which has been pronounced by one of the best organists in the country an instrument of wonderful power and beauty. These organs are free from that monotonous, buzzing sound, which attaches to many reed instruments, and have a fullness, richness, and brilliancy of tone rarely surpassed by any musical instrument. This enterprising firm are constantly making improvements, and they have recently introduced a new element of power, consisting of a "Super Octave Coupler, and one and a half Octaves of deep Sub-Bass Notes, acted on by the keys *ad lib.*" This, with the Reverberating Sound-Box, or Wind-Chest, gives their instruments a superior organ tone. At the dedication of the new and elegant Masonic Hall in Cambridge, a short time since, we had the pleasure of hearing one of these improved organs. The deep sub-bass completely filled this large and spacious Hall, and yet the other parts blended in beautiful harmony, producing the most pleasing effect upon the ear.

These few lines have been penned for the purpose of calling the attention of the Lodges to the importance of music, and the increased facilities we have for appropriating this element of power to the good of Masonry. May every heart and voice be lifted up in anthems of praise to Him who rules and reigns on high.

"There let the pealing organ blow,
To the full-voiced choir below,
In service high, and anthems clear,
As may with sweetness, through mine ear,
Dissolve me into ecstacies,
And bring all heaven before mine eyes."

BOSTON, Feb. 8, 1866. W.

WORCESTER ROYAL ARCH CHAPTER.

THE Grand Chapter of Massachusetts assembled at Worcester, Feb. 9th, for the purpose of installing the officers of Worcester Royal Arch Chapter. The ceremonies took place in Montacute Hall, in the presence of a large number of Companions and their ladies. In the absence of the Grand High Priest, Richard Briggs, Esq., the Deputy, Rev. J. W. Dadmun, invited M. E. Solon Thornton, Past Grand High Priest, to install the officers, which he did in a very impressive manner. At the conclusion of these ceremonies, the Deputy delivered the usual address to the officers and members; after which all repaired to the banqueting hall, where a sumptuous entertainment had been provided. After refreshing the inner man, a rich intellectual feast was enjoyed, in the form of short, pithy addresses, by Companions Rev. J. W. Dadmun, L. L. Tarbell, Rev. Samuel Kelley, Rev. J. P. Robinson, John Dean, Rev. T. E. St. John, and others. The Worcester Companions know how to make these occasions exceedingly pleasant and profitable. The officers for the current year are as follows: T. E. St. John, M. E. H. P.; C. G. Read, E. K.; F. H. Rice, E. S.; Rev. S. Kelly, Chap.; John Dean, C. H.; D. W. Bemis, P. S.; J. B. Lawrence, R. A. Captain; Asa Walker, Treasurer; C. Wheelock, Secretary; D. Seagraves, J. E. Chase, and C. H. Fitch, M. of 3d, 2d, and 1st Veils; and Nelson Bowen, Tyler.

MASONIC CHARITY.

EVERY person residing in city or village of any considerable size, is constantly pained by recurring spectacles of distress and want which hourly appeal to him for aid. All true Masons are ready to respond to these appeals, whether the needy or unhappy are connected with the fraternity or not. To the cry of want both heart and hand are always open to the extent of the Mason's ability. But there is a class of sturdy mendicants, always on the wing, who especially infest the great avenues of travel, and haunt the cities and larger towns. These vagabonds annoy the brotherhood by their three times thrice-told tales of suffering and family woe, whilst comfortably encased in broadcloth and immaculate linen.

They are frightfully "bright" Masons oftentimes, and astonish the groundlings by the wealth of their Masonic attainments. But alas! for their personal misfortunes from sickness and flood and flame! They only want a few dollars and a railroad ticket to the next city or village, from which El Dorado they will remit the amount in lawful currency. "Good by — Greenbacks!"

He who foolishly imparts them in this wise, not only sees the last of the "legal tender," but must also expect to have his name used as an especial reference for the behoof of his confiding friends in the vagrant's next sphere of Jeremy Diddler effort.

These professional Masonic "confidence men" not only rob the purses of the brothers, but steal the good name of Masonry.

It is not only a mistaken, but a totally reprehensible charity which expends itself upon these creatures. In every instance of applications of this sort, find out the name of the Lodge to which the applicant claims to belong, and send on a statement of the facts at once, so that the impostor may be speedily unmasked, or the unworthy brother suitably disciplined.

Young and enthusiastic Masons are particularly liable to fall into this error of unnecessary confidence, and resulting liberality for supposed relief. But the organized beneficence of the Masonic system involves no such prostitution to the base acts of the swindler.

Each case should be fully investigated in all its bearings, or else all attention promptly denied. Masonry is too widely diffused to permit traveling Masonic mendicancy on the *role* of a legitimate business.— *Chicago Messenger*.

GRAND ENCAMPMENT OF OHIO.

We have a copy of the printed proceedings of this Grand Encampment, at its third annual session in September last; but they contain nothing of special interest, except as they show the health and prosperous condition of the Order in that State. The annual address of the Grand Master, Sir Heman Ely, is a well prepared paper. Speaking of the death of the late lamented President, he says:—

"There is, however, *one* offering which the nation has been called to make, which cannot be passed in silence. After the rebellion had been suppressed,— after nearly every sword drawn in hostility to our country had been surrendered or returned to its scabbard, and when throughout all that portion of the land which had maintained its allegiance to the government and aided in its support, expressions of joy and gratitude were pouring forth, that the end so long sought was so nearly attained, in fact was already accomplished,—he who through the whole period of the conflict had occupied the position of head of the government, and commander-in-chief of both our army and navy, our beloved President, in whom was centered the affections of a nation, was assassinated; and in a moment throughout the land, the emblems of joy and rejoicing were exchanged for those of sorrow, and a nation was clad in the habiliments of mourning. Still, though the head of our government was stricken down, though Abraham Lincoln, our honored President, was murdered, our Government survived. *He* died—the country lives."

He then continues:—

"Though many difficulties connected with the reconstruction of our national affairs must be overcome, let us hope and pray that the same overruling Providence which has conducted us thus far will continue to guide and direct us, until all the elements of evil shall be suppressed; until that spirit of sectionalism, which has so long alienated the various portions of our country, shall exist no longer; when, so far as conflicting interests are concerned, there shall be no North, no South, no East, no West; but, as in ancient times, it was an honor and glory to be able to claim the title of Roman citizen, so in the future of our country it shall be no reproach, but the highest honor, in any country and throughout the world, to be known as an American citizen."

As nearly as we can ascertain from the proceedings, there are fifteen Encampments under this jurisdictien.

WINSLOW LEWIS ENCAMPMENT, SALEM.

This fine body of Knights Templars gave Dr. Lewis, from whom it takes its name, a warm and cordial welcome to its Asylum, on Monday, Feb. 5. The members were out in full regalia, and made an imposing appearance. The Doctor was accompanied by the Grand Master and Grand Secretary of the Grand Lodge, who were received into the Asylum with the usual formalities, and cordially welcomed by the Commander, Sir William Sutton. The work on the Templars' Degree was then performed in a manner that would have done great credit to many older and more experienced Encampments. After which the Sir Knights and their invited guests repaired to the banqueting hall, and sat down to an excellent collation. At the proper time, Commander Sutton, in a warm and appropriate speech, presented Dr. Lewis to the Sir Knights present. At the moment of the latter's rising to reply to the generous words of the Commander, a select choir of the Sir Knights, most unexpectedly to all not in the secret, burst forth with the following hymn of welcome:—

Home again, home again,
From a foreign shore;—
And oh! it fills our hearts with joy,
To meet our friend once more.
Here he left a host of friends.
To cross the ocean's foam;
But now he 's once again with those
Who kindly greet him home.
Home again, home again,
From a foreign shore;—
And oh! it fills our hearts with joy,
To meet our friend once more.

Of all the friends, of all the friends,
Our hearts have longed to see—
Our honored friend, of all the rest,
We kindly welcome thee.
Thrice glad are we that 't is our fate,
To bear thy honored name;
Then let us try by deeds like thine,
To emulate thy fame.
Home again, &c.

Men like these, men like these,
We 'll honor while we may,

For 't was their firm and faithful hearts
  That saved us from decay.
Then may their memories be preserved,
  Wherever Masons meet;
For in our hearts they 'll always hold
  A firm and lasting seat.
    Home again, &c.

The effect was electrical, and gave a zest to the occasion rarely witnessed. The response of the Doctor was of course hearty and appropriate. Speeches were also made by the Grand Master and Grand Secretary, and by Sir Knight Hunt and other members of the Encampment, the whole being interspersed with singing. The occasion was a pleasant one, and passed off to the satisfaction of all present.

THE CHARTER OF ST. MARY'S LODGE.

Our readers will recollect that the Charter of St. Mary's Lodge, Ga., during the late rebellion, fell into the hands of a brother, who deposited it for safe keeping with Old Colony Lodge at Hingham, by which body, at the conclusion of the war, it was placed in the possession of the Grand Lodge, to be forwarded to its proper destination. It was so disposed of, and the following is an unofficial acknowledgment of the receipt of it. A further and more formal communication will probably be made to Old Colony Lodge: —

Macon, Ga., Feb. 5, 1866.

Dear Bro. Moore, — I had placed in my possession, a short time since, by our Grand Secretary, Bro. S. Rose, a tin case containing the Charter and Master's Gavel of St. Mary's Lodge, held under the jurisdiction of the Grand Lodge of Georgia, and a beautifully written letter from Old Colony Lodge, in the jurisdiction of the Grand Lodge of Massachusetts, all of which, I was informed, had been forwarded through you.

It is with great pleasure that I acknowledge the receipt of these valued treasures; valued, not on account of their intrinsic worth, but as evidences of fraternal consideration and regard from a distant Lodge. Such acts and expressions are well calculated to strengthen that cement which unites us, as members of the same household, in the bonds of union and friendship.

May the principles of brotherly love and affection ever prevail among the brethren of every section of the Union; nor any contention arise to disturb the peace and harmony of an institution whose chief characteristics are universal charity and benevolence.

Fraternally yours,
J. Emmett Blackshear.

HISTORY OF THE SECRET PRINCIPLE.

AN ADDRESS BY REV. A. B. CHAPIN, M.A.

Among the nations of antiquity Egypt stood first and foremost. That kingdom was planted in the lifetime of Peleg, and was at the meridian of its power and glory within a hundred years after the death of Abraham. At that early period it had reached an eminence in many of the arts and sciences which no nation or people has ever surpassed. Among this people, at that time, were found institutions, based on similar principles, and having several objects in view, with the one whose organization we now celebrate. How far the correspondence would hold it is impossible for us to say. We only know that there were secrets which were revealed only to the initiated — that the mode of initiation was solemn and impressive, and well calculated to make a deep and abiding impression on the recipients. Advantages, too, were connected with the knowledge of these secrets; but what the benefits were it is not now possible for us to determine.

Besides the Egyptian mysteries, we find scattered throughout all Europe, and over a larger portion of Asia, secret associations — founded on similar principles — characterized by similar ceremonies, and having similar objects in view. Concerning these our means of knowledge are scanty and imperfect; but enough is known to show the identity and sameness of their origin and object. These are all sometimes spoken of as the *mysteries of the Cabiri;* a name which is of itself a mystery, and which no learning or research has yet been able to explain. We shall consider as briefly as possble what is known of the *mysteries* of the ancients, in order to show the identity of their origin and the sameness of their principles.

The Eleusinian mysteries, so called from the city of Eleusis, where they were celebrated, belonged to the *mysteries of the Cabiri*, and were carried from Egypt to Greece, probably by King Erectheus, who first initiated the Athenians into that ancient association, and who instructed them in the manner of celebrating the same, several hundred years before the Christian era. We have a much more full and satisfactory account of the mysteries of Eleusis than those of Egypt, from which they were copied; and more full, indeed, than of any other of the ancient mysteries. Consequently we shall go more into detail here than upon any other part of the antiquity of our subject. But it must be constantly borne in mind that *as the mode of initiation, and the signs by which the initiated made themselves known to each other*, were not allowed to be revealed, we can only make out these things by a careful comparison of the several *incidental allusions* made by those who had been initiated to the circumstances attending their initiation. Bearing this in mind, we shall proceed to give the best account we have been able to gather from the ancients concerning the matter.

The Eleusinian mysteries were divided into the lesser and the greater; the lesser being a state of preparation for the greater. Every native Greek, unless he had been convicted of some crime, might become a partaker in these mysteries after undergoing the proper purifications. This was done by abstinence of the body, by sacrifices, and prayers, and by certain ceremonial washings. When the candidate had been thus prepared, he might be initiated into the greater and more sublime of the mysteries. At the opening of these a herald proclaimed, "Hence, far hence, be the impious, the profane, and those whose souls are polluted with guilt;" after which death was the punishment inflicted upon him who, not having been intitated, should have the presumption to remain in the assembly.

The mode of initiation seems to have been nearly as follows: The candidates being crowned with myrtle — the emblem and token of their purification in the lesser mysteries — were introduced by night into a place called the mystical temple, which upon their approach was instantly involved in darkness. At their entrance they were reminded of the great benefits conferred upon men by a participation in those rites, and of the purity of heart necessary for a proper reception of them. They were then washed in water, in token that as the *body* was thus cleansed from all impurities, so they should come with *minds* pure and undefiled. After this, certain of the mysteries were read to them out of a book, when the priest proposed to each candidate certain questions, to which they were required to make answers, and secrecy was enjoined under the highest penalties and sanctions. Then followed a scenic exhibition of various terrific spectacles calculated to awaken the strongest emotions in the beholder. Funeral forms passed by, personifying death, and the ills that flesh is heir to. Then followed other scenes, representing the gloom and horrors of Tartarus — the dreary abode of the guilty — accompanied by awful groans, amid which might be heard the exhortation, "Learn by our experience to reverence the gods — to be just and grateful." Accompanying these were sudden flashes of fire and the low rumbling as of distant thunder — rendered more terrific by the hideous phantoms and spectres that met their eyes on every side. To these succeeded still other scenes, representing the delightful abodes in the Elysian fields, illuminated by a serene and glorious light, from whence harmonious voices uttered the most enchanting sounds. Indeed, it was a general characteristic of all the Cabirian mysteries that they began in sorrow and ended in joy.

Persons who had thus been introduced into these mysteries were called the *initiated*, and the mode of initiation was called *regeneration*, or a new birth. What were the things made known to the candidate which he was not at liberty to reveal, it is impossible to tell. There is, however, much reason to believe, that the eternity and unity of the Godhead, his power in the creation, and the falsehood of polytheism were among the things thus taught. It is certain that a state of future rewards and punishments was most clearly set forth, and that many other things, in direct opposition to the prevailing vices of the age were inculcated and taught: and, at one time at least, the operations of nature and the origin of the arts were among the topics of consideration.

The initiated into these mysteries were believed to live in a state of greater happiness and security than other men, and to be under the more immediate

care of the gods — to enjoy distinguished places in the Elysian fields — to enjoy a purer light, and to live more emphatically in the bosom of the Deity. Hence the Greeks came from all parts to be initiated into these mysteries, and to receive this pledge of happiness.

Pythagoras, to whom belongs the honor of commencing a new era in the philosophy of the ancient world, availed himself of this feature of the ancient religion to instruct his disciples more thoroughly in the truths of religion and philosophy. Or, perhaps, Pythagoreanism is only a more full account of some parts of Eleusinianism. What was the precise mode of initiation into the mysteries of Pythagoreanism, we cannot tell. We only know that it was preceded by a state of preparation — that it was accompanied by the strictest obligations of secrecy — that the members had particular words and signs by which to recognize each other, which they were neither permitted to write nor reveal, and that all the secrets of the Order were handed down by memory.

The instructions of Pythagoras were twofold; *exoteric* or public, and *esoteric* or private. These last were never communicated to any but the initiated — to those who, having gone through with the previous training of a *disciple*, had arrived at the degree of *companion*, *brother*, *friend*. And even to these the secret instructions of his philosophy were imparted only under the form of symbols and images, after the Egyptian mode of sacred instruction. And this Pythagoras probably borrowed from the Egyptian priests, with whom he spent several years before establishing his system of philosophy. The business of the Pythagorean schools seems to have been principally the study of the arts and sciences; but there is sufficient evidence that they commenced and closed every day with religious duties. Something of the nature of those duties may be inferred from the following lines, which are a free translation of the "Golden Verses" of Pythagoras: —

> "Let not soft slumber close thine eyes,
> Before thou recollectest thrice
> Thy train of actions through the day;
> Where have my feet found out their way?
> What have I learn'd — where'er I've been —
> From all I've heard — from all I've seen?
> What know I more that's worth the knowing?
> What have I sought that I should shun?
> What duty have I left undone?
> Or into what new follies run?
> These self-inquiries are the road
> That leads to virtue and to God."

Another system of mysteries, different in name, and probably in many of its ceremonies, is also deserving of notice in this place. I refer to the ancient Druids of Gaul and Britian, and the mysteries called *Druidism*. Much learning and speculation have been expended upon the origin and meaning of the word *Druid*, but without much success. To me, however, it seems clearly to be the ancient Celtic *drui*, in the plural *druidhe*, denoting *a druid*, *an augur*, and *a charmer*. It is, in fact, a word denoting the same thing as the *Magi* among the Eastern nations, that is, *wise man*. This derivation agrees with the etymology, with the signification, and with the ancient usage of the word *Druidism*, which agreed in many respects with the peculiarities of Eleusinianism, but in more respects with Pythagoreanism. It agreed with both in its secrets, its impressive mode of initiation after a preparatory course, and in many other things. It corresponded also with the mysteries of Eleusis in professing to confer religious privileges; but its most prominent characteristic was in accordance with Pythagoreanism, being, to all intents and purposes, a school of science and the arts. And like that, too, it taught a contemplative system of religious philosophy, dealt in signs and symbols, and conveyed its learning by oral instruction. The Druidical seats of learning were located in the deep recess of some forest of oaks, where twelve years were required of one who would prepare himself for any of the professions; for among them as well as among us at the present day, religion, law, medicine, poetry, history, &c., were considered as distinct professions. These, however, formed the exoteric, or public branches of Druidical teaching, and give us no idea of the nature of their mysteries.

But in all of these ancient rites there were certain things in which they agreed. It was a leading characteristic of all that they began in sorrow and gloom and ended in light and joy; that they were calculated to remind men of their weakness, their ignorance, their helplessness, and their sinfulness of character; of the shortness and the uncertainty of life, of the ills which flesh is heir to, of the punishment of guilt and the reward of virtue, and the rising of the just to life eternal and immortal. In all, too, the mode of initiation was calculated to make a deep and lasting impression upon the mind of the candidate. For this purpose, striking exhibitions of the consequences of sin and the pleasures of virtue were presented in sudden contrast; and everything was designed to impress the beholder with a lively sense of what was thus represented. To these we may add some other things, in which all the mysteries did, in effect, agree, though only hinted at, or slightly alluded to in some, while in others they were clearly and distinctly brought to light. And first among these was the doctrine of a *new birth*, or a *wonderful regeneration*. What was signified by this has been the subject of much debate and dispute. Some have supposed that these regeneratory sacrifices denoted a deep conviction pervading the pagan world, that man had fallen from his original purity, and that they were symbolical of the *new birth*, which alone can fit us for heaven. But others suppose that they have no allusion to this whatever, but are corrupted copies of an original primitive religious ceremony, kept in commemoration of the preservation of Noah and his family in the ark.

In my own mind I have no doubt that both are partly right and partly wrong. That those mysteries were corrupted copies of a highly primitive rite, probably reaching back nearly to the time of Noah, and celebrating his deliverance from the flood, has been satisfactorily proved by learned men. Now we have the testimony of an apostle to the fact that the ark of Noah, in which he was saved from the flood, was a symbol of that salvation which is signified by Christian baptism. If then, the mysteries of the ancients were copies, however corrupted, of such an ancient and primitive rite, then they must also have had

reference, *at the beginning*, to the spiritual birth signified in baptism, of which the salvation of Noah in the ark was also a sign and symbol.

I am very far, however, from supposing that this idea was retained in all the mysteries of the ancients. On the contrary, I do not find any evidence that it was often thought of. But still I must express my most thorough conviction that there was enough retained in these symbols, even among the most corrupted, to lead the mind of a devout and reflecting man away from their outward meaning to their original and spiritual signification. The assistance which we receive from this view of the subject, serves as a key to unlock the origin and meaning of many of those ancient religious ceremonies, which otherwise must remain as mysterious to us as they did to the uninitiated of olden time. Even many of the ordinary ceremonies among the religious rites of the Greeks and Romans unfold a higher and more exalted meaning than at first they appear to present, when viewed in the light of this explanation. And here, therefore, I may lay down this general and universal proposition, that every form of religion which now does exist, or ever has existed, was copied from an original divine institution, though many of them have been most wofully corrupted by the wickedness or folly of sinful man; and also that every form of the ancient mysteries was copied from some primitive and original religious rites. The design and meaning of these were often, yea generally, lost sight of, but this does not affect the question of their origin. The fact of there being such copies was expressly and distinctly asserted by the writers of the primitive church, and the point was proved as thoroughly as such a point is capable of being proved, by Justin Martyr, in his "Defense of Christianity," addressed to the Roman Emperor, A.D. 150.

But we must now leave this portion of our subject, and turn to one where mysteries more august and imposing, though attended by less of pomp and show, present themselves. I allude to the mysteries of the Christian Church, as they existed in the second century, between which and those we have just considered, there is a most striking resemblance. And here I must not forbear to notice that I am treading on delicate ground. It has been the field of much theological and historical controversy, and seems destined to continue so for some time to come. But this need not prevent me from declaring what are my own opinions on the subject, leaving other theologians and historians, who care to travel the same road, the privilege of doing as I have done — form their own opinions from an examination of the original authorities.

But in order to make myself more intelligible, it will be necessary for me to state that, for a long time the Christians were so much persecuted and trodden under foot, that they had no houses of public worship, but were obliged to celebrate the mysteries of our holy religion in dens, in caves, and in caverns, in the tombs, and in the fields, and in private dwellings. Nor was this all. They were under the necessity of setting watch to guard the entrance to their assemblies, lest some lurking spy should creep in and betray them. This, however, does not apply to their preaching, which was public; but only to the administration of the sacraments of baptism and the Lord's supper — especially to the latter. And hence arose a practice which has continued in the church to the present day — and from which but few have ever deviated — that of sending away the congregation before the administration of the holy communion. No one who had not been completely initiated into the Christian religion, was permitted to be present at the celebration of that great and holy mystery, in which the Son of God gave his spiritual body and blood for the support and strengthening of the souls of his disciples.

But two things seem to have been incorporated into these secrets, which subsequently became severed — one, the spiritual education of all initiated Christians; and the other, the procuring of places suitable for holding their religious services. Or perhaps they were originally one, and the necessary secrecy of their deliberations caused one to grow out of the other. The object of one was to rear a material and visible house, in which Christians of every land might worship; of the other to rear spiritual temples meet for the indwelling of the Holy Ghost. One was the outward and visible representation of the spiritual signification that was designed by the other. Hence the same language is often applied to both, or perhaps both were often meant when only one was spoken of. And because the temple of Solomon was the type of the Christian temple, so they adopted language that had been used of one when speaking of the other. Out of this last seems to have arisen the *Secret Discipline* of the primitive church, about which so much has been said and written, generally to very little purpose.

It has, however, been made to appear as exceedingly probable, that after Christianity became more generally diffused throughout the civilized world, that the *Secret Discipline* still remained, and those who professed it confined themselves mainly to the subject of *church building*. As soon, however, as the influence of the Christian religion became general, the custom of commencing other buildings than churches, with religious honors, arose, and hence the same persons were called to extend their labors to the building, or at least to the superintending of the building of towers, castles, and fortifications. To this was added the symbols of operative labor, still retaining these emblems which originally had a spiritual as well as a physical meaning.

We have not the means of tracing the precise history of this society or association until we come down to the eighth or ninth century. The reasons of this are, that the subject has not been thoroughly investigated, so far as we know, except as it existed in England, and because England was not the original seat of this association. Still, however, there is reason to believe that some of these men were in England, and assisted in the erection of the Old Cathedral Church of Canterbury, about A.D. 600 — the Cathedral of Rochester, about 602, St. Paul's, Old London, 604; Westminster, 605. Several palaces and castles were also built during the same century, and the institution increased rapidly in England.

Soon after this, we find the same body of men in England described as Masons, and in later times as Freemasons. It would seem also, that about the middle of the seventh century, or perhaps a little earlier, some of the doctrines and practices of Pythagoras were introduced into the Masonic Lodges, and hence arose the appearance of study which has so long pervaded the books on Freemasonry. Masonry seems to have flourished to a great extent in the time of Alexander the Great, in whose reign numerous churches, and more than fifty castles were built. From the days of Alfred to the present time, a pretty complete list of the Grand Master of Masons in England has been preserved. From the time of Alfred to the reign of Henry VIII., no less than seven bishops, three archbishops, one cardinal, and six kings were among the number of Grand Masters. We cannot pursue this inquiry, and we can only remark that Masonry in its present, or nearly in its present form, dates from A.D. 926, when a Grand Lodge was summoned to meet at York, England, when all the ancient writings on the subject which could be procured were collected together, and the present Constitutions and customs of the York Masons compiled therefrom.

To what extent Masonry existed on the continent of Europe, I am unable to learn. It appears, however, that a bull was issued by the Pope of Rome, in the reign of Henry VI., authorizing and directing certain Italian Masons to travel throughout Europe, and to erect churches and chapels. They seem also to have superintended the building of the Cathedral of Cologne, from 950 to 1211; that of Meisen about the same time; that of Strasburg from 1015 to 1439; the Convent of Batalha, in Portugal, about 1400, and vast numbers of the public buildings on the continent of Europe.

But these associations, though approved and patronized by the best of men, and though they have been instrumental in rearing most of those magnificent buildings which now adorn the countries of Europe, have frequently met with a most determined opposition. The opposition was first made to the *Secret Discipline* by the Pagans, who proved themselves exceedingly expert in the propagation of stories concerning its professors. A portion of the answer made by Tertullian, a presbyter of the church, who wrote about A.D. 178, is so well worthy of attention that I will quote it in this place.

"If we do all in secret, how came you to know what is done? Not from one of ourselves; for none are admitted to the religious mysteries without a promise of secrecy."

A similiar course has always been pursued by its enemies, and generally with the same result. But among all the opponents of Freemasonry, the Roman Catholic Church has proved itself the most constant and undeviating. We have already remarked that this society had its origin in the church — that it has been patronized by laymen, priests, bishops, and popes. But as the custom of private confession to the priest became more general, the subject became involved in difficulties. At first *auricular confession* was recommended as a good and pious custom, tending to produce humility and sincere repentance. Then "auricular confession," from being simply recommended as a good thing, was preached up as a duty — as the only mode of obtaining forgiveness; but by the decree of the Council of Trent, about A.D. 1530, it was made obligatory upon all the people. By this all the members of that church are obliged to confess every sin of their lives.

It was under the influence of this feeling and principle that some priests undertook to obtain the secrets of Masonry at the confessional, and, failing in their efforts, they visited their victims with the full weight of their indignation. But in England, where this church had never obtained as strong a foothold as on the continent, Freemasonry continued without much opposition until 1425. At that time the rivalry of the operative Masons, seconded by the opposition of the Roman Catholic Church, procured a statute prohibiting the meeting of Lodges. This law produced little effect, and very soon went into oblivion, until the repeal of the statute on which this was founded, in 1562. That it produced very little, if any, effect, is evident from the fact that the Archbishop of Canterbury was G. M. at the very time of its enactment — that he was succeeded by King Henry VI. twenty-one years after, 1446 — to whom succeeded the Bishop of Winchester the next year — to him the Bishop of Sarum, 1471 — then King Henry VII., 1500 — who was followed by Cardinal Wolsey, 1509, and by other prominent men both in church and state.

OBITUARY.

Brother Lemuel Gay. — The funeral of Major Lemuel Gay, of Stoughton, took place from the Universalist Church in that town on the 18th ult. The day was fine for a winter day, and a large number availed themselves of the opportunity, as the remains lay in state in Chemung Hall, to pay their last respects to him who had been so long identified with the interests of the town.

The Rev. St. John Chambre officiated in the church, which was crowded to its utmost capacity, every available standing place being occupied, while hundreds remained outside the building.

After taking leave of the remains, the procession was formed under the direction of the Marshal, J. Freeman Ellis, and proceeded to the cemetery in the following order: North Bridgewater Band; Old Colony Encampment of Knights Templars of Abington, as escort; Keystone Chapter, Foxboro'; Rising Star Lodge, Stoughton; Norfolk Union Lodge, Randolph; Paul Revere Lodge, North Bridgewater; Orient Lodge, South Dedham; Blue Hill Lodge, Canton. There were also delegates present from Lodges in Dorchester, Weymouth, Quincy, Hingham, Bridgewater, Mansfield, and other places. Then followed the hearse containing the casket with the remains, the mourners in carriages, &c.

The occasion was one of solemn interest to all present, and showed the real estimation in which the lamented dead was held by his brethren and friends.

GRAND CHAPTER OF OHIO.

This body held its forty-ninth Annual Communication at Columbus, in September last, Com. Heman Ely, G. H. P. The business was exclusively local. There are ninety-two Chapters under the jurisdiction, having a membership of three thousand, six hundred and fifty-nine. The number of exaltations the past year was five hundred and twenty-eight.

The report of the Committee on Correspondence gives a brief summary of the doings of the sister Grand Chapters. We find the following extract in it from the address of the Grand High Priest of the Grand Chapter of Maryland: —

> "Within this jurisdiction it has flourished, perhaps, beyond all precedent, and is still moving onward and forward, expanding and spreading, I hope, with profit to ourselves and the advantage of the community. But we must remember, Companions, that the true value of our mystic science is not attributable to numerical force, but to the real worth, industry, and intelligence of our members: numbers may come into our courts, and rally under our banners, and yet be as unproductive as drones in the hive, and who, possessing neither industry nor ambition, will never aspire to work off a single design from the trestle-board, or add a solitary ashlar to the temple."

DEATH OF WILLIAM H. ADAMS.

We regret to learn that the R. W. Bro. William H. Adams, who has been for many years past the Grand Secretary of the Grand Lodge of Pennsylvania, died, after a short illness, at his residence in Philadelphia, on Sunday, the 11th February, in the fifty-seventh year of his age. His funeral was attended by the Grand Lodge and other Masonic bodies in the city, the brethren present numbering about five hundred; and on the afternoon of the 27th the Lodge and Chapter of which the deceased was a member united in a "Memoriam," or "Sorrow Lodge," in honor of the memory of their departed brother. Our personal acquaintance with the deceased was too limited to enable us to make a suitable notice of him, and we must therefore rely on our brethren of Philadelphia for that last just tribute to his memory.

ELECTIONEERING.

The Grand Master of the Grand Lodge of Illinois in his recent encyclical letter to the Lodges, has the following remarks on the subject of Masonic electioneering: —

There is another evil which seems to be taking root in this jurisdiction, and which, if allowed to continue, will bring upon the Craft trouble and disaster. I allude to the practice of electioneering and forming combinations to elect officers and carry measures in the Grand Lodge. This is an evil that is always generated in time of strife, being looked on with allowance at such times by many who are willing to see good ends accomplished by wrong means. All men must admit that nothing can be more demoralizing and destructive of the harmony of Masonry. I enjoin it upon you and each of you, that you discountenance such innovatinns in a most emphatic manner; for unless they are checked, they will soon lower the character of our Institution to a level with political associations — introducing feuds, accusations, and frauds; promoting every species of dishonesty; and aiding designing and corrupt men to seize and use the influence and funds of the Craft for selfish and sinister purposes. I enjoin upon you that you rebuke every one found engaged in such practices, and, if he does not desist, mark him for future disapprobation; that the Grand Lodge may not be brought to reproach by being compelled to legislate on the subject. Proper proof that any election has been carried by such combinations, will be sufficient reason for setting such election aside.

NEW ENCAMPMENT IN MAINE.

PORTLAND, MAINE, January 28, 1866.

MY DEAR BROTHER, — On the first day of January R. E. L. J. MURRAY, Grand Commander of the Grand Commandery of Maine, granted a Dispensation for a new Commandery at Portland, to be called ST. ALBAN COMMANDERY. The officers are — Josiah H. Drummond, E. Com.; Marquis F. King, Gen.; John W. Perkins, C. G.; Moses Dodge, Prel.; Charles M. Rice, S. W.; William Ross, Jr., J. W.; Fred. Fox, Treas.; William P. Preble, Rec. The prospects of the new Commandery are very flattering. Indeed, Templar Masonry was never so flourishing in Maine as it now is. Since our last Annual Conclave, a Dispensation has also been granted for a new Commandery at Rockland.

This prosperity is in a great measure due to the efforts and zeal of Grand Commander Murray, who has succeeded in imparting to the Sir Knights in Maine a portion of his own enthusiasm for these beautiful Orders.

DELTA.

MOUNT HOLLIS LODGE.

THIS new Lodge, located in the pleasant village of Holliston, in Middlesex County, was duly constituted by the M. W. Grand Lodge, on Thursday, Jan. 30. The ceremonies of constituting the Lodge and dedicating the Hall, were performed in the presence of a large assemblage of the brethren; after which the officers were installed by the M. W. Grand Master, Bro. Charles C. Dame, in the Town Hall, and in the presence of not less than seven hundred persons, including a large proportion of ladies. At the conclusion of the ceremonies here, the members of the new Lodge, with their wives and daughters, and other guests, to the number of two hundred and thirty, repaired to the Winthrop House to supper, where a couple of hours were spent in a very agreeable manner; not the least agreeable of which, perhaps, was the speaking by the Master of the Lodge, the Grand Master, and others. The Lodge has been eminently successful during the year it has been under Dispensation, and the prospect for the future is encouraging. The officers will be found on the appropriate page.

REGISTER OF OFFICERS.

MORNING STAR LODGE, WOONSOCKET, R. I. — C. L. Knight, W. Master; F. E. Leaver, Senior Warden; A. Hakes, Junior Warden; J. B. Aldrich, Treasurer; George C. Wilder, Secretary; F. G. Jillson, Senior Deacon; George White, Junior Deacon; H. C. Craig, Senior Steward; Olney White, Junior Steward; G. W. Talbot, Chaplain; L. C. Tourtellot, Marshal; Jonathan Ballou, Tyler.

OLD COLONY LODGE, HINGHAM. — E. W. Burr, W. Master; Charles N. Marsh, Senior Warden; Benjamin Studley, Junior Warden; David Cushing, Jr., Treasurer; Charles W. S. Seymour, Secretary; Henry Stephenson, Senior Deacon; Henry Merritt, Jr., Junior Deacon; William F. Harden, Senior Steward; Charles T. Burr, Junior Steward; Rev. Joshua Young, Chap.; Joseph A. Newhall, Marshal; Enos Loring, Tyler; Jason W. Whitney, Inside Sentinel; Bela Whiton, Organist; Demerick Marble, Chorister.

MT. HOLLIS LODGE, HOLLISTON. — Edward F. Whiting, W. Master; H. H. Packer, Senior Warden; George T. Daniels, Junior Warden; George E. Johnson, Treasurer; S. S. Nichols, Secretary; B. F. Bachelder, Senior Deacon; Alfred Cutler, Junior Deacon; J. Littlefield, Senior Steward; E. B. Johnson, Junior Steward; G. B. French, Marshal; O. White, Tyler; D. Jones, Chaplain.

ORIENT LODGE, SOUTH DEDHAM. — J. Edward Everett, W. Master; E. P. Billings, Senior Warden; Rev. George Hill, Junior Warden; W. H. Gay, Senior Deacon; J. L. Rhodes, Junior Deacon; A. M. Shapleigh, Senior Steward; George Moore, Junior Steward; George L. Rhodes, Secretary; Rev. R. W. Talbot, Chaplain; J. L. Smith, Marshal; Charles W. Blenus, Tyler.

MASONIC CHIT-CHAT.

Aged Brethren. — Perhaps the oldest Mason in the United States is the Hon. Francis Welch of this city. Our Brother was born in 1776, and was initiated in 1797, and has, consequently, been a Mason about *sixty-nine years!* — leading Bro. Moses Wingate of Haverhill about five years, and Bro. Thomas Hooper of Charlestown about four years, both of whom were referred to in our last. These three venerable brethren therefore rank in Masonic age as follows: Bro. Wingate, 64; Bro. Hooper, 65; and Bro. Welch, 69. And what is especially gratifying is, that they are all in the full possession of their mental faculties, and in the enjoyment of more of physical health and strength than are usually enjoyed by persons of such advanced age. They have all been active business men from early life. Bro. Welch was for more than half a century an eminent and successful merchant in our city, and has filled many places of public trust and honor. Bro. Hooper was also in early life in the mercantile business, and has been almost continuously in some public capacity in his native city. Bro. Wingate was likewise for many years a merchant in the town of his residence. They are an honor to the Masonic fraternity, and we most sincerely trust that they have, each and all, yet many years of continued health and happiness in reserve for them in this world, and everlasting enjoyment hereafter.

We have a copy of the Proceedings of the Grand Encampment of Massachusetts and Rhode Island for the past year, but the pressure upon our pages prevents any other notice of them the present month than to say it is the most valuable and interesting publication that has ever emanated from that body since its organization, and for the credit of which the Sir Knights are indebted to the industry, good taste, and ability of their late M. E. Grand Master, Sir William S. Gardner. It is from the press of Bro. Edward S. Coombs & Co., 21 School Street, and is a very fine specimen of printing.

Rev. J.O. Skinner, of Malone, N.Y., writes: "Your Magazine is beautifully printed, ably and judiciously edited, and the best Masonic Magazine I ever read." Our Brother has read and written a good deal on Masonry.

Temperance Query. — Our correspondent in Portland, Oregon, inquires: "Is it right to propound a question to a candidate for initiation in reference to 'total abstinence;' or, in other words, is this matter, whether he is or he is not a 'tee-totaller,' a question of Masonic usage?" We answer, No. Freemasonry encourages temperance in all things. It could not be the moral institution it professes to be, if it departed from this rule. Its most sublime maxims inculcate a love for temperance and the absolute avoidance of any excess. Masonry is an institution by itself; it has no connection with any other association, and, consequently, can adopt no other rules, or propose any questions to suit the *isms* of the day. As its instructions inculcate every virtue known to man, the question proposed by our correspondent would be supererogatory. — *San Francisco Mercury.*

Presentation. — We are pleased to learn that our zealous and faithful Bro. Charles Levy, of St. Louis, was recently complimented by his Lodge, Naphtali No. 25, with the presentation of a handsome gold watch, of the value of three hundred dollars. The persentation was made by R. W. Brother O'Sullivan, Grand Secretary, whom we are happy to learn is improving in health.

Hall Burnt. — We regret to learn that the elegant Masonic Hall and apartments at Joliet, Michigan, were totally destroyed by fire on the 7th ult. The apartments were occupied by two Lodges, a Chapter, and an Encampment, — all of which lost their entire regalia, jewels, &c. The loss is estimated at $12.000. Insurance, $3.000.

Godey's Lady's Book for March is at the bookstores, and should be on the centre-table of every lady. It is, as usual, beautifully illustrated, and its literary contents are of the most interesting and useful character. We would again recommend it to our lady readers as a Magazine of great excellence and worth.

The funeral of Judge Shepherd of the San Francisco Police Court, was attended by the entire Masonic fraternity of that city, in December last.

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OBJECTING TO CANDIDATES.

I. A candidate is proposed and accepted. Before initiation, objection is raised. What is the course?

II. A candidate is accepted and initiated. Objection is raised to advancement. What is the course?

I. It is a well-settled rule of Masonic law in this country, that no man can be admitted into Freemasonry without the unanimous consent of the members of the Lodge *present* at the time when his application for admission is lawfully before it. So important did the founders of the present system of Masonic government regard this ancient rule, that they embodied it in the regulations of 1721, in the following terms: "No man can be *entered* a brother in any particular Lodge, or admitted to be a *member* thereof, without the *unanimous consent of all the members of that Lodge then* PRESENT when the candidate is proposed." And though this law was so far modified by the "new regulations" adopted by the Grand Lodge of England in 1754 as to authorize the Grand Master to allow "the Lodges to admit a *member* if not above three black balls are against him," its original restriction in the admission of candidates for the degrees was left, by the terms of the amendment, intact and in full force, notwithstanding that the present Masonic Constitutions of England give it a different construction. It is enough, however, for our purpose, that the practice of the fraternity in this country is in strict agreement with the original regulation, and that in the admission of candidates for Masonry, the unanimous consent of all the members *present* is an indispensable requirement. This consent having been obtained, the candidate is entitled to initiation under the rule; and any objection that may subsequently be raised, is to be considered independently of the original ballot, and determined by a different proceeding. As a conservative regulation, and that every member of the Lodge may be protected in the exercise of this important privilege of his membership, and left free and unembarrassed by personal or other impertinent influences, the law of the *secret ballot* was adopted. But while this sound and wise provision affords the most ample protection to every member, it imposes upon him the reciprocal duty of exercising it in an impartial and conscientious manner, whenever and as often as occasion for it may arise. However loose a practice may have obtained, or whatever qualifications of the rule may have occasionally been introduced into the regulations of particular Lodges, there is no law in Masonry which excuses or exempts any member from the faithful performance of it. It is the highest prerogative with which he is invested, and the highest duty with which he is charged; and he is not at liberty to waive the one or neglect the other. Both are to be performed, and at the proper time, and in the way and manner prescribed by the usages of the Lodge. If however a member, being present, neglects or is excused by his Lodge from the performance of this duty, he thereby voluntarily places himself beyond the protection and guarantees of the law of the ballot. The candidate has been accepted constructively, with the unanimous consent of all the brethren present, though one or more votes may have been withheld, and the record must be made in accordance with the fact, as indicated by the ballot-box. The candidate is therefore lawfully admitted; he has passed the required ordeal, and stands before the Lodge with an unexceptionable character; awaiting only its pleasure for initiation. At this stage of the proceedings, the member who had declined to cast his ballot at the proper time, or one who was absent when the ballot was taken, rises in his place and objects to the initiation. What is to be done? The ballot cannot be reconsidered; and even if this were allowable, the Lodge would be no less derelict in its duty to the candidate than to itself, if it were to consent to the reversion of its own unanimous action by the unsustained objection of an individual member. The time when such member might have urged his objection in a way that would at once have been effective and final, has gone by; the condition of the case is changed, and another and different rule of proceeding is required to meet it. What is this rule? We decided this question some years since, in the following words, and subsequent experience furnishes no sufficient reason for a change of the opinion then given, namely, "Where a member came in, after a candidate had been accepted, and claimed a right to ballot, we hold that the ballot could not be reconsidered; and that of his objections to the candidate, the *Lodge* was then the sole judge. . . . After the ballot is recorded, a member claims the right to negative the decision already had: we hold that the Lodge may demand his reasons, and judge of their sufficiency."[*] To the same effect is the following rule in the Constitutions of the Grand Lodge of Massachusetts: "Any member of a subordinate Lodge may object to the initiation, passing, or raising of a candidate, at any time before the degree is conferred; and it shall be the duty of the Lodge to investigate such objections before proceeding further with the candidate." If the Lodge may investigate, then it must determine the validity of the objection; and there being no special rule to the contrary, this determination must be arrived at in the usual way in which all questions, not otherwise specially provided for, are decided; that is, by a majority of the votes of the members present. The Grand Lodge of Michigan in 1857, and the Grand Lodge of Texas in 1858,[†] resolved, "that at any time before the initiation of a candidate, upon the objection of any member of the Lodge, *upon the statement of his reasons for said objection*, the *Lodge* may determine as to whether he shall be initiated or not." The Grand Master of Illinois in 1855 held that, "where objections are made after clear ballot, I think a vote of two-thirds should be required to withhold what the unanimous ballot entitled to;" and this opinion was confirmed by his Grand Lodge at the same session. It asserts the right of the Lodge to investigate the objections and to determine their sufficiency, and differs from the opinion already advanced only in that it requires a vote of two-thirds of the members present to stay the proceedings. On the other hand, the General Grand Chapter in 1857 laid it down as a rule for the government of its own bodies, that "where a candidate was elected, and a member, not present, afterward, and before the degrees

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[*] We find this principle recognized in the by-laws of a subordinate Lodge in this country as early as 1739. The article referred to provides, that in balloting for candidates, if there be but *one* negative, the member casting it shall give to the committee, to be chosen by the Lodge, his reasons, "which, if satisfactory to said committee, his vote shall be confirmed, and the party stand negatived; but if unsatisfactory, or if he (the objector) refuses to give his reasons, or discover himself, his negative shall be of no effect." We do not of course subscribe to the propriety of this rule, and cite it merely to show that the principle we have stated was recognized and acted upon by our brethren of more than a century ago.

[†] After a candidate is elected, if objections be made, it is the duty of the Master to withhold the degree and investigate. A member present when the ballot is taken, and afterwards objects, should state his reasons. — *G. M. Texas*, 1857.

were conferred, came in and objected, *held*, proper to commit, to hear and investigate the objections, and, on report, to require a further and unanimous ballot." This is simply a reconsideration of the ballot (which is not allowable), and the placing of the whole matter at the disposal of a single individual member of the body, however frivolous and unsubstantial his objections may be considered by the committee appointed to investigate them, or by the Chapter itself. It is difficult therefore to perceive why any such committee should be appointed, or investigation made, since the report of the committee may be set aside by the negative ballot of the objecting member. It seems to us that there is little judicial wisdom, and almost an entire want of self-respect, in a proceeding of this kind. It was proper that the objection should have been referred to a committee; but their report was the only subject before the body for action. The objecting member, by his absence, had forfeited, in this particular case, the privilege and protection of the law of the secret ballot, and he stood before the body as a protestant, not as a dictator, — not as one authorized to say whether the body should turn its back upon itself, or proceed with the work, as his individual will or prejudices may induce him to decide. Our opinion on the whole question therefore is, that all such objections should be committed, and that the action of the body should be on the report of the committee. If the report sustains the objection, it necessarily stays the proceedings, and should be entered upon the record. If it fail to do this, the initiation should proceed. There being no regulation of the Grand Lodge on the subject, it is competent for a Lodge to determine by a provision in its by-laws whether a majority or a larger number of votes shall be required in cases of this description. In the absence of such a rule, a majority governs.

II. The discussion of this question is somewhat embarrassed by the circumstance that under the jurisdiction of some of the Grand Lodges in this country a separate ballot is taken on each degree, and that where this practice obtains, a candidate may be stopped in his advancement by an individual vote. We think the practice an injudicious one, because it is unnecessary for the protection of the Lodge, and is liable to be improperly used to the prejudice of the candidate. We think also that it is founded in a misapprehension of an old and commendable practice that was formerly in use in our best Lodges, and which might be revived at the present time to great advantage. Our predecessors were more particular in the technical fitness of candidates for advancement from one degree to another than we at the present day are accustomed to regard as necessary. It was an established rule with them that a candidate, after he had been initiated, should not only remain on probation the required time, but that he should attain to a certain measure of proficiency in the degree he had already taken, before he should be allowed to advance to a higher one; and this proficiency he was required to exhibit in open Lodge. He then withdrew from the Lodge, and a vote was taken, usually by show of hands, on the question of proficiency alone. The question of moral fitness was decided on his first admission, and the second vote was taken irrespectively of that consideration. Some of our modern legislators, and writers on Masonic law, misapprehending the original purpose of this second vote, have construed it into a question of character, and thus introduced the practice of passing the ballot-box on each degree. We shall, however, in what we have to say in answer to the inquiry under discussion, assume that the candidate was originally balloted for to receive the three degrees; and that, unless reasonable cause is shown to the contrary, he is by that vote entitled to them. We assume further, that his initiation made him a Mason, and amenable to the laws of Masonry; that he is entitled to their protection, and is answerable to his Lodge for any breach of them, as fully as though he had attained to the highest degree in the power of the Lodge to confer.

Now, if the foregoing premises be admitted, — and we presume they will not be controverted, — if it be true that by initiation a candidate becomes a Mason, and, as such, entitled according to his degree to the privileges of Masonry and the protection of its laws, then the clear logical deduction from it is, that he cannot lawfully be denied the benefit of any privilege or right so vested in him, except for good and sufficient cause, shown and established according to the forms and usages of Masonic jurisprudence. This is unquestionably the right of every Mason, whatever his rank or degree. In the case we are considering, the candidate may doubtless waive it, the Lodge not objecting; but it cannot lawfully be denied to him if he demand it. The question is not merely whether the candidate shall be advanced to a higher degree, to which he has been duly elected; — if it were, it would be of much less importance; — but it is whether he shall be forced to remain, perhaps for the residue of his life, under the imputation which the refusal attaches to his moral character. And in this connection it is important to a just decision of the case that the proper distinction should be made between a *refusal to advance* and the *rejection* of a candidate on his first application. The latter may result from a variety of reasons, neither one of which might necessarily affect the moral character of the petitioner; while, on the other hand, the refusal to advance him to a higher degree, to which he has been elected, is hardly less severe in its consequences than an expulsion. They both involve the question of character. It is therefore a matter of vastly more importance to him and his friends than was the question of his original admission into the Lodge. The Grand Lodge of Arkansas in 1852 took the right view of this matter, when it decided that "if the objections to the advancement of the candidate are of that serious nature that would justify suspension or expulsion,* it is the duty of the Lodge to prefer charges and try him"; and again, in 1856, the Grand Master decided that "the advancement of the candidate may be arrested at any stage, *for good cause*." The Grand Lodge of Illinois to the same effect in 1857, "Advancement in the degrees may be stayed at any time, for *good reasons*, by the Lodge or the Master." But it must first be shown that these "good reasons" exist, and the truth of them must be established, before the candidate can be stayed in his advancement. Any other course would be monstrous injustice; such as would not be shown to the meanest felon at the bar of a criminal tribunal. That the candidate may waive an investigation, or the Lodge insist upon it, there can be no more doubt than there is that the latter must order it if the former demand it. The whole may be subordinate to existing circumstances, and governed by them. If the objections be such that if left unnoticed they would affect the character or discipline of the Lodge, charges should undoubtedly be preferred; but if not of this serious character, it might be judicious and charitable to leave the matter in abeyance and the candidate on probation.

MORE OF FEMALE MASONRY.

THE Lodges in this, and we presume in other parts of the country, have recently been flooded with a circular entitled "The Ladies' Friend," and bearing the name of "G. W. Brown, A.M.," of Ann Arbor, Michigan. We know nothing of Mr. Brown, but from the description of the *wares* he offers for sale, presume he is a member of the firm of "Morris & Co.," and that his object is to make dupes and money as he can find opportunity. And we might not feel disposed to interfere with him in the prosecution of this honorable and gentlemanly pursuit, were it not that he has "stolen the livery" of Masonry in which to transact the business of his firm. To this we object. Masonry and charlatanism have nothing in common; and the former shall not, with our consent, be used as a cloak for *impostures* of any kind, though the endearing name of woman may be used to gloss them over. But we have so often expressed our opinion of this class of speculations and of the parties concerned in them, that we do not consider it necessary to occupy more of our space on the present one than is sufficient to caution our female readers and friends against affording any encouragement to it, or the parties engaged in it. It is a vile imposition, so far as it pretends to be in any manner connected with Masonry, and any encouragement given to it by the ladies is only calculated to lessen the respect in which it is desirable the female character should be held by all men of common sense. We have no belief, however, that it will meet with any countenance or encouragement among women of intelligence in any section of the country.

A correspondent to whom a copy of the circular was addressed has handed us the following: —

"THE LADIES' FRIEND."

We have received a circular of G. W. Brown, headed with the above title, and which is designed to favor the bestowment of certain degrees upon the female members of families whose heads are members of the Masonic institution. These degrees of course are not *Masonic*, but are intended to be somewhat in imitation of Masonic degrees. Such an attempt is a departure from the fundamental principles of Masonry. Such an institution might be organized for women, and without any violation of the laws of the land, but not consistently for the wives and daughters of Freemasons. Mr. Brown has truly stated the protection which Masonry gives to the brother and to his family; but the moment he proposes to engraft a branch upon the institution which is literally detached from the body, and has only a nominal connection, he thereby weakens the influence of Masonic ties, and impairs the strength of Masonic obligations. The peculiar and enduring power of the Masonic institution is attributable in a great degree to its stability and conservative policy. Innovation within its strict boundaries is generally opposed by its true friends; but to encourage outside structures, not making a part of the temple, and yet in one sense recognizing them as nominal additions, is not only absurd in theory, but would prove injurious in practice.

As it is, women are protected, and without their special agency. In this respect no improvement can be made. If we establish a new institution, to be organized and sustained by the women, it is a virtual admission that they are not protected by the Masonic institution, and that they have more confidence in themselves than they have in their husbands and brothers as legitimate Masons.

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* It is not easy to understand how a less objection would authorize a refusal to advance a candidate.

The position of woman is one of nature, and not conventional, and we cannot favor organizations which not only mislead the fair sex, but actually stand in the way of their most sacred duties. We are ready to do everything calculated to increase the happiness of woman, but nothing to complicate her high mission with the miserable expedients of vanity and aimless schemes of a doubtful ambition.

REMINISCENCES OF THE OLDEN TIME.

Pepperell, March 13, 1866.

Bro. C. W. Moore, — I have been delving among the Records of St. Paul's Lodge, and send you the following: —

At a special meeting of the members of St. Paul's Lodge, held at their hall in Groton on the ninth day of August, Anno Lucis 5797, for the consecration thereof, — present, all the members of said Lodge, and a large concourse of visiting brethren, — the Lodge is opened on the first step of Masonry, after which they proceed to the First Parish Meeting-house in Groton, where an elegant and ingenious discourse is delivered by Br. Thadeus Mason Harris, and the officers of this Lodge are duly installed, and the Lodge is consecrated in form; after which a charge is delivered by the R. W. Br. Isaiah Thomas, and the Lodge return in procession to their hall, and in company with the Grand Lodge partake of a sumptuous dinner. The usual ceremonies having been gone through with, after much gratulation, joy, and festivity, the Lodge is closed.

Attest, Samuel Dana, *Secretary*.

At a meeting of the members of St. Paul's Lodge, assembled at their hall in Groton on the third Monday of August, Anno Lucis 5797, *Voted*, That Br. Walton be a committee to obtain from the Rev. Br. Harris a copy of his discourse, delivered at the consecration of this Lodge, and that he procure three hundred copies thereof, to be printed for the use of this Lodge. The Lodge being cheered by songs, and Masonic toasts being drank, the same is closed at the usual hour in great harmony.

Attest, Samuel Dana, *Secretary*.

At a meeting of St. Paul's Lodge, at their hall in Groton, on Monday, the third day of February, Anno Lucis 5800, *Voted*, To choose a committee to make all necessary arrangements on 22d February, instant, and chose R. W. M. Oliver Prescott, R. W. P. M. James Brazer, and Br. Treasurer, Thomas Gardner. *Voted*, That the brethren, after the exercises of the day of the 22d of February, meet at Captain I. Richardson's for refreshment. *Voted*, That if any brother belonging to the militia, being called upon by his officer, and fined for non-appearance, that this Lodge discharge the fine, provided they attend in Masonic order.

St. Paul's Lodge met according to agreement on the 22d February, at ten o'clock, A.M., A.L. 5800, at their hall in Groton, to attend the solemnities occasioned by the late decease of our Worthy Br. George Washington, which some time since were recommended by the united government of this country, at which time an oration was delivered by Br. Samuel Dana, who was appointed by a joint committee of the town of Groton and St. Paul's Lodge.

A true copy. Attest, John Walton, *Secretary*.

R. W. M. James Brazer was the first Master of St. Paul's Lodge, and held the office three years. He was a blacksmith by trade, and formerly lived in Pepperell, where he carried on the business. Relinquishing that, he opened a West India goods store in that town for several years, to the satisfaction of all who traded with him, as being an honest trader. He then moved to Groton, where he continued in trade for a number of years. He built an elegant house on the Main street (which now belongs to the corporation of the Lawrence Academy). He was a justice of the peace for a number of years, and became wealthy by being economical and industrious. He possessed a noble mind, and an iron-bound memory. At the return of the annual Thanksgiving, the poor and needy of that town received from his store a certain amount of the "good things of this world," to make their hearts glad, "without fee or reward." He lived to a good old age before he was "gathered to the land where our fathers have gone before us."

Yours fraternally, Luther S. Bancroft.

P. S. — I have never been able to obtain the oration delivered by Br. Samuel Dana, February 22, A.L. 5800. It would be a treat to read it.

OBJECTING TO VISITORS.

If a Mason applies to a Lodge to be admitted as a visitor, and a member of the Lodge objects to his admission, should the W. M. admit the visitor?

He should not.

Should a brother objecting to the admission of a visiting brother state his objection?

Not necessarily, and generally so. It is now good Masonic law that a brother's objection is to be respected without being stated. . . . If a man is worthy to be a Mason, he is worthy to be believed, and to have his feelings respected, even though they involve prejudices, bias, or small things. . . . And if a Lodge has admitted an unworthy, small, feeble-minded, or prejudiced man, it must abide the consequences. *A brother's feelings and objections must be respected by his own Lodge*, against all outsiders. — *Trowel*.

CONSECRATION OF BANNERS.

THE most unique and brilliant Masonic ceremonial and *soiree* of the season came off at the Masonic Hall, in this city, on Thursday evening the 15th of March. The occasion was the CONSECRATION OF THE BANNERS OF ST. BERNARD ENCAMPMENT OF KNIGHTS TEMPLARS, under the command of Sir HENRY MULLIKEN. We believe it was the first ceremony of the kind ever performed in this country, though perhaps some precedent may be found for it in the early practice of the religious Orders, in devoting and dedicating both persons and things to the service of God by certain rites or solemnities, — as the consecration of the vessels used in the Temple. Josephus says, the Romans "brought their ensigns to the Temple and set them over against its eastern gate, and there did they offer sacrifices to them"; and according to Tertullian the entire religion of the Roman camp "almost consisted in worshipping the ensigns, in swearing by the ensigns, and in preferring the ensigns before all the other gods." With similar devotion did the Ancient Templars regard the Red Cross Banner of their Order. And though we have no account of any particular formula used in its consecration, the entire history of the Order attests the readiness with which they consecrated themselves to its defence as the sign of their salvation, and under which they were to conquer and recover the Holy City. It was the emblem of Him to whom their lives were dedicated, and they consecrated it with their blood on many a hard-fought field.

But leaving the ancient ceremonial of consecration, whatever that may have been, to other pens or a more convenient season, we return to that which is the more immediate business in hand, and which we will endeavor to describe with as much detail as our limited space will admit of. St. Bernard Encampment assembled in their armory to the number of about sixty, and having opened in due form marched to the Grand Asylum under the command of the Senior Warden, and there received the Officers of the Council. The Commander having assumed his place, announced, in the presence of the Body and of about a hundred and fifty ladies, the generous gift of three rich and elegant banners by a member of the Encampment. The Generalissimo was ordered to detail a guard and escort the Banners into the Hall. This was done, and the banners were placed in the West, fronting the base of the Delta, the Encampment having previously been drawn up on the left. An escort then conducted the Grand Encampment into the Asylum. This Body was composed of Sir William S. Gardner, Deputy General Grand Master, presiding; Sir Charles W. Moore and Sir Winslow Lewis P. G. G. Generalissimos, representing the General Grand Encampment of the United States; Rev. Sir Charles H. Titus, M. E. Grand Master, Sir William W. Baker, Dep. G. M.; Sir Thomas A. Doyle, G. Gen.; Sir Benjamin Dean, G. Capt. Gen.; Rev. William S. Studley and Rev. J. W. Dadmun, G. Prelates; Sir William S. Shurtleff, S. G. Warden; Sir Henry P. Perkins, G. Sword-Bearer; Sir William Sutton, G. Standard-Bearer; Sir William F. Salmon, G. Warder; Sir William B. Blanding, G. Capt. of the Guard.

These Officers having taken their appropriate places, the ceremony of Consecration began with the singing of the following beautiful and appropriate Hymn by a select choir of male voices: —

"Hark! the song of Jubilee,
Loud as mighty thunders roar;
Or the fullness of the sea,
When it breaks upon the shore.

"See Jehovah's banners furled!
Sheathed his sword: He speaks, — 't is done!
Now the kingdoms of this world
Are the kingdoms of His Son.

"He shall reign from pole to pole
With supreme, unbounded sway:
He shall reign, when, like a scroll,
Yonder heavens have passed away!

"Hallelujah! for the Lord,
God omnipotent, shall reign:
Hallelujah! let the word
Echo round the earth and main."

The Grand Prelate was then conducted to the base of the Delta, where he read the lesson beginning —

"Lift ye up a banner upon the high mountains.
Set ye up a standard in the land"; &c.

A chant by the choir and prayer by the Prelate followed. The Commander of St. Bernard Encampment then said: —

"Most Eminent Grand Master of the Grand Encampment of Massachusetts and Rhode Island, — These banners having been presented to our Encampment, we humbly pray that they may be solemnly consecrated, in accordance with knightly custom, that henceforth they may worthily be borne in the ranks of St. Bernard Encampment."

The Grand Master of Massachusetts and Rhode Island, with his Council, next took their places at the base of the Delta, and the former said: —

"Right Eminent Deputy Grand Master of Templars in the United States, — These sacred Banners of our Orders, having been presented to the Knights of St. Bernard Encampment, the Commander thereof humbly prays that they may be solemnly consecrated, in accordance with ancient knightly custom, that henceforth they may worthily be borne in the ranks of their Encampment."

The Grand Officers then arranged themselves around the Delta, the choir singing the first verse of the hymn beginning —

"Light! Light! Infinite Light!
The mountains melted away:
Ten thousand thousand seraphim bright
Were lost in a blaze of day.
For God was there; and beneath his feet
A pavement of sapphires glowed,
As the mirrors of glory transcendently meet
To reflect his own abode!"

The Knights then all knelt and repeated the Lord's Prayer; when the march was resumed, and the choir sang the second verse of the same hymn: —

"Love! Love! Infinite Love!
The lowly Lady of grace
Bows underneath the o'ershadowing Dove,
Her Eternal Son to embrace:
For God is there, the Ancient of days,
An Infant in human years;
Whilst angels around them incessantly gaze,
And Nature is wrapt in tears!"

The Grand Prelate then read the Epistle, Hebrew xi. 1–10, and the Gospel, St. John xx. 24–30; when the march was again resumed, and the choir sang the third verse, beginning —

"Peace! Peace! Infinite Peace!
A golden house hath it found,
Whose ineffable beauty must ever increase,
With immortality crowned:
For God was there, the Lord of the skies,
Whose loud Alleluias ran
From heaven to earth — as Emmanuel lies
In the arms of Mary for man."

The Grand Prelate next repeated the Apostles' Creed; after which the Grand Officers repaired to their stations, and the choir chanted: —

"Asperges me, Domine, hyssopo, et mundabor;
Lavabis me, et super nivem dealbabor;
Gloria Patri, et Filio, et Spiritui Sancto,
Sicut erat in principio, et nunc, et semper,
Et in sæcula sæculorum,
Laus tibi Domine, Rex æternæ Gloriæ."

The Red Cross Banner was then consecrated with ancient ceremony, the Grand Prelate saying: —

"I do now most solemnly consecrate this Banner, in the name of Zerubbabel, to be devoted and used agreeably to the principles of the Illustrious Order of the Red Cross, in ritual, vows, and usages; to be unfurled and borne only in the sacred rites of our ancient Order."

The Templar Banner was next consecrated with similar ceremonies, the Prelate saying: —

"I do now most solemnly consecrate this Banner of the Cross to be under the protection of St. John the Almoner, and to be devoted to the service of the valiant and magnanimous Order of the Temple, agreeably to our principles in ritual, vows, and usage, to be unfurled and borne only in our solemn, sacred rites, and in defence of the Christian religion and injured innocence."

This was followed by the consecration of the Malta Banner, the Grand Prelate saying: —

"I do now most solemnly consecrate this Banner, to be devoted to the service of the Order of Malta of Saint John of Jerusalem, agreeably to our principles in ritual, vows, and usage, and to be unfurled and borne only in the solemn rites of this order of Knighthood."

The choir then chanted: —

"Virtus, honor, laus, gloria Deo Patri cum Filio,
Sancto simul Paracleto, in sæculorum sæcula.
Amen."

Grand Prelate —

"In the name of the Lord do we set up our Banners."

Response (by Knights) —

"The Lord's name be praised."

Grand Prelate —

"Except the Lord maintain our Standards, our own strength is but vain to resist our enemies."

"Gloria in Excelsis" was then chanted by the choir, and the Banners were saluted by St. Bernard Encampment, in form, when the Dep. G. G. Master said: —

"I do now declare these Banners of the Temple and Appendant Orders solemnly consecrated in accordance with ancient knightly custom. Right Eminent Grand Warder you will make proclamation."

The Grand Warder here made proclamation "that the Banners of the Temple and Appendant Orders had been solemnly consecrated, to be unfurled and borne in the ranks of St. Bernard Encampment," &c. The Banners were then escorted to their proper places in the lines, when the choir chanted the "Te deum Laudamus"; and the R. Eminent Dep. G. G. Master delivered an eloquent and impressive charge to the Encampment, from which we are permitted to make the following extract: —

. . . "Soon after the pious Abbot of Clairvaux, styled the last of the Fathers, in honor of whom you have named your Encampment, had exerted his powerful influence in the Christian world, in behalf of the ancient Templars, they assumed a peculiar banner, formed of cloth, striped black and white, called in the old French

Beauceant. The ruddy cross of the Order was borne upon it, with the pious and humble inscription: —

"'Non nobis, Domine, non nobis, sed nomini tuo, da gloriam.'

"On their marches, the Standard-Bearer proceeded with the standard of the Order. When battle commenced, the banner was unfurled in the name of God, and from five to ten brethren were nominated to surround and guard it. The Templars were not to quit the field, under the severest penalty, so long as the banner of the Order waved.

"It is related that in 1237 the Knight who carried the Beauceant, in an action where the Mussulmans had the advantage, held it raised above his head, until his conquerors with redoubled blows had pierced his body and cut off both his hands.

"The Templars had another Standard, which was white with red crosses, symbolical of purity of life, and of courage even unto death: a symbol which the Cardinal of Vitry, who considered them as brave and daring as the fabled heroes of romance, poetically interpreted, 'lions in war, gentle lambs at home.'

"These banners continually reminded those valiant Knights of the great principles upon which their Order was established, and incited them to deeds of courage and unflinching valor unsurpassed in history.

"The device which was originally adopted in this country, and which until very recently has been exclusively used upon our Templar banners, was a representation of the vision which the Emperor Constantine saw in the heavens while encamped near the town of Mentz: a blazing cross, with the addition of a brazen serpent hanging upon it, on a black field with the motto surrounding: —

"'In Hoc Signo Vinces.'

"As the Order of the Temple is founded upon the Christian religion, the many interesting incidents connected with the life of the Great Founder of Christianity have suggested to the Christian Knight of our day various appropriate devices for the standard of the Order.

"Thus you have displayed upon your banner the ancient Templar, guarding with pious zeal the approaches to the tomb of the Saviour of the world.

"Upon all the banners of the Orders of Knighthood which we cherish the cross prominently appears as the universal Christian emblem, as the symbol of the faith which we thus publicly profess.

"To the patriot the flag of his country is the constant object of his regard. To the soldier the standard is the rallying point of danger, and leads the way to victory. To the Templar the Banner of the Cross is the dearest object of his devotions, the sign of his faith, the seal of his hope.

"Illustrious and Valiant Knights, — Upon an occasion of such interest as this is to you all, when you set up these banners of our Order in your Commandery and renew your march, let me exhort you to a full and faithful performance of your knightly duties, in conformity to your solemn vows. Let me enjoin upon you to continue on in the course which you have so carefully and discreetly followed since you were constituted an Encampment. Preserve in its original purity of form, substance, and usage, the beautiful and impressive ritual which has been confided to you. Be not persuaded to sacrifice intimate, social, knightly companionship to pomp, display, and numbers. Confine your parades to those very rare occasions of great interest to the Order. Let not these banners, so generously bestowed upon you by the liberal hand of your Companion, be trailed in the dust of public processions. Remember the praise which that distinguished Prelate, St. Bernard, bestowed upon the Templars of his time for their modesty, disinclination to display, and for their retirement from the public gaze of the world. Continue to sustain the high, conservative character, which distinguishes you, among the subordinates of the Grand Encampment of Massachusetts and Rhode Island.

"For the purpose of comprehending more fully the character of one of the greatest men of the Middle Ages, the vigor, eloquence, and pathos of his writings, of stimulating you to greater zeal in your profession as Templars, of rendering your union more secure, let me advise you to celebrate, with becoming ceremonies, the 'Festival of St. Bernard,' upon its annual occurrence on the 20th of August." . . .

The choir then sang the beautiful Templar hymn of the twelfth century, beginning —

"Hierusalem, my happie home,
When shall I come to thee?"

The Grand Prelate next read a lesson from the Bible, and offered up a solemn prayer, and the ceremonies were concluded with a benediction.

Such is a brief and imperfect outline of the beautiful and impressive ceremonies of this interesting occasion. They were original, had been prepared with singular good taste and judgment, and were carried out in all their minor details with eminent success. The music, which constituted an important part in the ceremonials, was remarkable for the finish and effectiveness of its delivery. The choir was under the leadership of Sir Charles C. Wentworth, and its performances elicited the unqualified admiration and praise of the large and fashionable audience.

At the conclusion of the ceremonies in the Asylum the company were formed in procession and moved to the banqueting-hall, where a brilliant reception awaited them. The tables were literally loaded with all the luxuries and delicacies which good taste could suggest and a liberal hand supply. It would be difficult to give in words a correct idea of the magic beauty of the scene the hall presented, when the ladies, in their rich and elegant attire, were arranged around the tables, on which were displayed the highest skill of the confectionery art and the finest productions of the floriculturist. Among the most prominent of the adornments was a beautiful miniature Grecian Temple supported by Ionic columns, with a rich silver vase of fragrant flowers resting on the top of the dome, and a *jet d'eau* playing in the area of the base. In addition to this appropriate and attractive ornament, there was a great profusion of bouquets of all sizes and every available description of flowers, which, we understand, were from the extensive conservatories of Charles Copeland, Esq., of Melrose. The whole of this arrangement, as well as the culinary department, was under the immediate direction of Sir Luther L. Tarbell, the popular and efficient superintendent of the Masonic Halls; and the result fully sustained his high reputation as an accomplished caterer and decorator.

At the conclusion of the banquet such of the company as were so disposed repaired to the adjoining hall, and spent an hour in the agreeable exercise of dancing, — under the management of Sir William W. Baker, — all returning to their homes at a seasonable hour, and feeling, we do not doubt, that they had spent a happy and, we trust, not unprofitable evening.

Before concluding this hasty notice of the incidents of the occasion, it is perhaps proper that we should say a word or two in reference to the Banners themselves. They are from original designs, and are the liberal gift of a member of the Encampment whose name we do not feel at liberty to mention. The Body itself is young, and has not been over-anxious in filling its treasury from the fees of initiation, believing that strength does not always consist in numbers; and though composed of gentlemen who are personally abundantly able to meet any calls which may be made upon it, a noble and generous donation of this kind cannot but be most acceptable and gratifying to them; and especially must it be so as coming from one as eminent in his social position as he is honored and beloved in all his Masonic relations. The Banners were painted by Sir Thomas C. Savory of this city, and are highly creditable to his professional skill and attainments.

JURISPRUDENCE.

The Committee on jurisprudence in the Grand Lodge of Ohio make the following decisions: —

"If the death of a member of a Lodge occurs in the absence of the Master, Senior and Junior Wardens, and under such circumstances that neither of them can be present, how is it possible, in view of Sec. 2 of the code, to proceed to bury the deceased brother?" and report that in the absence of the three stationed officers a Lodge cannot be opened without a dispensation from the M. W. Grand Master. If the three stationed officers are absent and a dispensation from the Grand Master cannot be obtained, the deceased brother cannot be buried with Masonic honors.

If two black balls appear the Worshipped Master cannot order a second ballot.

On balloting for a candidate should but one black ball appear, the W. M. must order a second ballot.

The ballot is sacred and secret, and the W. M. has no right to say that he cast the black ball and declare the candidate rejected. He must order a second ballot.

Where one black ball appears against a candidate on the first ballot, the second ballot cannot be postponed until the next stated meeting.

A motion to postpone the second ballot is out of order, and should be so declared by the W. M.

A Mason, whether affiliated or unaffiliated, is liable to be tried for Masonic offences by the Lodge in whose jurisdiction he resides.

A Lodge cannot be called from labor to refreshment from one day to another; much less from one week to another.

WORDS OF GOOD COUNSEL.

We have read with more than ordinary interest and satisfaction the eloquent address of the M. W. Grand Master W. S. Whitehead, before the Grand Lodge of New Jersey at its late annual communication, and take pleasure in transferring to our pages the following extracts from it: —

ELECTIONEERING.

I regret very much that I feel it to be my duty to call the serious attention of the brethren to some deviations from the straight path of Masonic duty and obligation, which require to be promptly checked. The irregularities to which I shall refer, occur in connection with the annual elections, as well in the Subordinate Lodges as in the Grand Lodge. I shall not do more than merely allude to the unmasonic practices of secret caucuses, of open and public electioneering, and of introducing into the Lodges the wily and unscrupulous arts of the politician. These are great and growing evils, and call for a vigorous suppression. The particular evil to which I desire to call your attention is the vice of—

SLANDER.

Masons, like all other men, are fallen beings. The earliest page of man's history is the record of his fall. The members of our fraternity claim no invincibility to temptation, no immunity from sin. Clothed with all the passions of our nature, and liable to all the weaknesses of frail humanity, it would be strange indeed if many should not sometimes stray from the path of rectitude. Should any such deviation from morality and virtue come to the knowledge of a brother, it is not the part of a true Mason either to proclaim it from the house tops or to whisper it secretly in the ear. Every Mason is the keeper of his brother's honor and reputation. Of all places in the world, a Masonic Lodge is the last place where we would expect to find a wilful calumniator. The coward, who stabs his unoffending and defenceless victim in the back, — the savage wretch, who, from some hidden covert, shoots a poisoned arrow, — the serpent, whose power lies not in the boldness of his attack, but in the venom of his sting, — these are but types and symbols of the slanderer. To him, the ruin of a brother's happiness, the staining of a spotless reputation, acquired by long years of honest toil and industry, the shadow cast upon the loved and innocent, who surround the family hearth, are as nothing. By the rules which obtain in the courts of civil law, the truth of words spoken is ordinarily considered a justification of a slander. I charge you, my brethren, that there is no such rule of Masonic law. No Mason has a right to speak evil of a brother behind his back, however true his evil words may be. His duty under such circumstances is plainly and clearly marked out. It is, first, to forgive. Hear what the Great Light of Masonry teaches upon this subject: —

"Then came Peter to him and said, Lord, how often shall my brother sin against me, and I forgive him? till seven times?

"Jesus saith unto him, I say not unto thee, until seven times: but, until seventy times seven."

It is the duty of the Master Mason to reclaim his erring brother; it is his duty to "whisper good counsels in his ear." Failing all these, the penal discipline of his Lodge should be invoked.

I have spoken earnestly upon this subject, because I feel warmly, and because I *know* that a word of caution, in this respect, is needed in this jurisdiction. I trust that no brother, occupying this position, will ever again feel it to be his duty to call the attention of the craft to this painful subject.

THE CITY OF JERUSALEM.—ORIGIN OF THE TEMPLARS.

BY SIR WILLIAM S. GARDNER.

[From an address before Jerusalem Encampment at Fitchburg, Mass.]

THE city of Jerusalem for thousands of years has been distinguished; and in every age since its foundation-stones were laid has attracted Pilgrims to its holy shrines. Thither the ancient Israelites repaired from Egypt and Greece, and from wherever else they might be sojourning, to witness the glory of its Temple, and, at the Passover, to participate in the solemn ceremonies of that commemorative festival. In the days of the wisest of kings, the nations of the earth came from afar to behold the beauty and glory of that vast Temple, which has made the name of its builder immortal. The proud Queen of Sheba, with a numerous retinue, came up from the southernmost land of Ethiopia to pay homage to King Solomon, and behold for herself the truth of the wonderful stories which she had heard of the riches and splendor of this little city among the mountains of Judea. Perhaps she had been informed of that splendid description which Tobit, of the tribe of Naphtali gave, while an exile at Nineveh, who confessed that he alone of his family went often to Jerusalem at the feasts, as it was ordained unto all the people.

"O Jerusalem, the Holy City! Many nations shall come from far, to the name of the Lord God, with gifts in their hands." . . . "All generations shall praise thee with great joy." . . . "For Jerusalem shall be built up with sapphires, and emeralds, and precious stone; thy walls and towers and battlements with pure gold; and the streets of Jerusalem shall be paved with beryl, and carbuncle, and stones of Ophir."

The wonderful trees of Lebanon, the gold and silver from the "Golden Sofala," the jewels and precious stones from the ports of Tarshish and Ophir paid their tribute to the genius and pious zeal of Solomon; and were lavished upon that Holy Temple, which Josephus calls "a work the most admirable of any that had ever been seen or heard of, both for its curious structure and its magnitude, and also for the vast wealth expended upon it, as well as for the universal reputation of its sanctity."

It was covered on every side with plates of gold; and to the distant Pilgrim, as he gained the ascent of one of the numerous hills about the city, it reflected so strong and dazzling an effulgence, that his eye was obliged to turn away, being no more able to sustain its radiance than the splendor of the sun. As its beauty and glory burst upon him, after wandering months in his journey to this consecrated place,—as the high white walls of the Holy City cast a gleam across the valley, and Zion with its palaces arose, and the smoke of the offering upon Mount Moriah ascended to heaven,—he would with his companions chant the Psalm of David:—

> "Great is the Lord; and greatly to be praised
> The mountain of his holiness in the city of our God.
> Beautiful for situation, the joy of the whole land
> Is Mount Zion, on the north of the city of the Great King.
> Walk about Zion, go round about her!
> Tell her towers!
> Mark well her bulwarks!
> Consider her palaces!
> That ye may tell it to the generation following."

There dwelt the haughty people who believed themselves especially favored of God; and there they had erected the Temple so renowned, within which was the Shekinah which the ancient Jew contemplated with the most reverential awe. Thus, before the Christian era, Jerusalem was celebrated throughout the length and breadth of the world accessible to the Jews. It impressed itself upon the nations in a marvellous manner. It was never a mart for trade. It had no harbors; and no richly laden ships could gather there the commerce of the seas. It was situated in the midst of a desert country. The valleys had no water, and the soil was parched and stony. Nothing but its connection with the religion of the Jews gave it any prominence or character in the days of Jewish prosperity.

Jerusalem, however, became a more celebrated city than the Jewish nation in the days of its greatest renown ever dreamed of; and attracted to its gates Pilgrims of a livelier faith, and brighter hope, and more transcendent charity, than was ever known to the Jew. The tragedy upon Calvary was the doom of Judaism. Henceforth these unbelievers became outcasts from the city of their devotion. Scattered over the face of the earth they have ever since hoped for restoration; a hope which, deferred for more than eighteen hundred years, has not yet sickened the heart of a single one of this peculiar people. In whatever clime they roam they still turn to Jerusalem as the city of their promised rest. "They take pleasure in her ruins, and would kiss the very dust for her sake. Jerusalem is the centre around which the exiled sons of Judah build, in imagination, the mansions of their future greatness. In whatever part of the world he may live, the heart's desire of a Jew is to be buried at Jerusalem."

The day-spring from on high first dawned upon this distinguished city; and from thence has spread its meridian splendor upon this benighted world. The celebrated Temple was utterly destroyed, and the ploughshare obliterated its very site. A new Jerusalem and a new Temple were erected.

"No easy task hath builded thee!
Long did the chisels ring around!
Long did the mallet's blows rebound!
Long worked the head and toiled the hand
Ere stood thy stones as now they stand."

The Temple of Solomon, the Mount of Olives over against the city, the Garden of Gethsemane, the Judgment Hall of Caiaphas, the sacred Mount of Calvary, and the Tomb of Joseph, became objects of interest to the dwellers in the farthermost parts of the world. Pilgrims from remoter regions than ever before again flocked to this distant city. The Psalms of David were again chanted by these weary travellers when they first caught view of the sacred city, as did the Pilgrim Jews ages before, mingled with such hymns as the Breviary contains.

"Jerusalem thou City blest!
Dear vision of celestial rest!
Which far above the starry sky,
Piled up with living stones on high,
Art, as a Bride, encircled bright
With million angel-forms of light."

The Jerusalem of David's conception, to the Christian Pilgrim became the prophecy of the New Jerusalem to which he aspired; and he repaired to these holy places, rendered sacred in his sight, to kindle anew his love and zeal, and enable him to secure an entrance into those mansions of peace in the city of his God.

Beyond this went the superstition of the times so far, that these holy shrines and relics were believed to possess miraculous power to heal the sick and even pardon sin. So, from all parts of Christendom flocked Pilgrims to the Holy Land, to the Jerusalem where once the Saviour of the world sojourned, and where so ignominiously he perished. Vast numbers of all ranks and both sexes, clergy as well as laity, annually repaired to the Tomb of Christ.

In process of time danger to these Pilgrims became imminent, as the Holy Land was in a disturbed and unquiet state. The Egyptians on one side, and the Turks on the other; the Arab tribes, with their usual predatory habits, infesting the whole country with hostile excursions; the Mussulman, and the disaffections between the Syrians and the Latins, combined to expose the Pilgrim to numerous dangers. Peril beset him at the port at which he landed; new perils awaited him on the banks of the Jordan, or when he went to pluck his branch of consecrated palm in the gardens of Jericho.

In consequence of these dangers and difficulties, nine pious knights formed themselves into an association, combining the characters of the monk and the knight, and at the tomb of the Saviour made a solemn vow to devote themselves to a life of chastity and piety, and with their swords to protect Pilgrims on their visit to the Holy Land. The Patriarch and the King approved of their course, and they were assigned places of abode near the Temple, and hence styled themselves soldiery of the Temple, Templars, and Knights Templars. The novelty of this plan excited considerable attention; for in the Eastern Church any alliance between the religious and the warlike had been discouraged. St. Basil, one of the Grecian Patriarchs, had established a canon, directing that he who had slain an enemy in battle should abstain during three years from partaking of the holy sacraments.

It is related that as a priest of a little town in Cilicia was one day saying mass, a band of Saracens burst into the town and began to plunder it. Without waiting to take off his priestly vestments, he seized an instrument made use of at the altar, and flying among the infidels, plied his weapon with such force as to compel them to flee, and so saved the town. The gallant priest received as a reward for these services a censure from his superior; his voice was silenced; and in other respects he was so ill-treated, that he threw off his robes and joined the Saracens, where his martial and energetic creed and manly sentiments were better appreciated;—so little did religion and the deeds of arms accord in the minds of the members of the Eastern Church. The religion of the West was martial; and hence the Order of the Temple, the only task of whose members was that of fighting against the infidels, was held in high estimation throughout Europe. Zealous, devotional, religious, and warlike, courageous, valiant, and magnanimous, these Knights of the Temple early attracted the attention of the Church of Rome; and they received such grants and emoluments that no Order of knighthood became so rich and powerful. From being the poorest, they became the most opulent Order in Europe; and their power, influence, and vast possessions excited the envy of kings and emperors. They were connected with the noblest families in the various realms in which they were established, and were generally disliked for the excessive pride and arrogance which, it is said, they assumed. In the wars of the Crusades, for the recovery of Jerusalem from the possession of the infidels, these Knights of the Temple fought valiantly; and they became renowned throughout Christendom for their invincible courage and for their deeds of valor. Peaceful times returning, they became scattered over Europe. To this day their temples and houses still exist, as monuments of an Order which above all others has made its mark in history. Finally, the most outrageous charges were made against the Knights in France, and the Emperor Philippe le Bel, with the complicity of the Pope of Rome, put to death the Grand Master De Molay, and other distinguished and influential Knights of the Order. This example was, in effect, followed throughout Europe; and the proud Order was extinguished, its vast properties confiscated, and its Knights executed or expatriated. It is a well-known historic fact, that about the time of the suppression of the Order of the Temple, the Knights were in some way allied with the Institution of Masonry.

THE A. AND A. RITE.

THE Southern Grand Council once had jurisdiction over the whole northern territory now covered by the Boston body. It created a Northern Supreme Council in the free States and territory east of the Mississippi. This body was originally located at New York, but was subsequently removed to Boston. A few years since some difficulty arose, and the Sovereign Grand Commander refused to discharge the duties of his office, as required by the constitutions, guaranties, and concessions granted by Frederick of Prussia, but seceded, taking with him one other officer, but leaving the remainder of the organization, with records intact. In pursuance of the guaranties and concessions of Frederick, and in conformity with the constitutions, the body went forward, deposed the recusant head, and elected another. Since that time, the Boston body has flourished beyond all former precedent, and, until recently, the Raymond party has been disavowed, and the Boston body sustained, directly or indirectly, by the southern body.

Many years ago, a body claiming to be legitimate existed in New York. De Witt Clinton was at one time a member, and several eminent men have belonged to it; and this fact has been paraded as an evidence of character and legitimacy. The southern body never recognized it, but has on several occasions repudiated it; and in 1859, when one of its members desired to affiliate with the southern body, he was required to be healed. After the deposition of Raymond by the Boston body, he affiliated with the New York body, and accepted the position of Lieutenant Grand Commander. This body claims that if their body was illegitimate before, the accession of Raymond made it legitimate.

This cannot be; for if the New York body was spurious or illegitimate, the affiliation with Raymond did not help them, for a regular body becomes clandestine as soon as it affiliates with illegitimate or spurious Masons. Again: If Raymond held the legitimate body in his hands by virtue of being Sovereign Grand Commander, he blotted it out entirely when he accepted an inferior position. But we assume that Raymond was defunct and the New York body spurious; therefore their affiliation neither benefited nor injured each other, unless by a greater complication with the old Atwood and Hays issues.

It is the common usage to go to Ancient Craft Masonry for rules to solve all doubtful questions in the superior degrees. If the Master of a Lodge dies, dimits, is deposed or expelled, the Senior Warden becomes Master. Such is the rule in similar cases outside of Masonry, as well as in the Capitular, Cryptic, and Templar degrees. All reason requires it should be so in the A. and A. Rite; and so it is in all its subordinate bodies. No Masonic association expires because of the death, deposition, or expulsion of its presiding officer; the elements of life continue with the records, charter, location, and organization, as they remain.

Hence, *first*, the Boston organization is as complete and perfect under its present organization as before the defection of Raymond, having acted in accordance with its constitution and agreeably to the concessions and guaranties of Frederick. *Second*, even if the Boston body has acted irregularly, that does not affect its legal existence, but the irregularity may be cured; for, if a Master should die and the Lodge should proceed to elect another, the Grand Master would set aside the election and place the Senior Warden in the oriental chair.

Yet there are many good reasons why the able and good men of the Boston and New York bodies should commune with each other, and try to agree as good men and true, for the good of Masonry. But no dictation; non-intervention is our motto. If there is no dictation or interference, *the matter will be honorably adjusted*. But under duress, *never!* — "*Trowel*," *by R. W. H. G. Reynolds, Springfield, Ill., March* 15.

GRAND MASTER OF THE NETHERLANDS.

WE took occasion in our issue for February last, to notice the remarkable fact that the semi-centennial anniversary of the Grand Mastership of His Royal Highness Prince William Frederick Charles of Holland, would be celebrated with imposing ceremonies at the Hague on the 27th May next. In view of this interesting event, R. W. Brother Dr. Lewis, at the late communication of the Grand Lodge of this Commonwealth, offered the following Resolutions, which were unanimously adopted, the brethren rising in their places: —

Whereas, during the present year, in the month of May, there will be held a Jubilee in commemoration of an event unparalleled in the whole history of the Order, viz.: the advent of the fiftieth anniversary of the Grand Mastership of the illustrious Prince Frederick of the Netherlands, to be celebrated at the Hague; and —

Whereas, This happy occasion should be appropriately noticed by fraternal congratulations from all the sister Grand Lodges, so nearly connected by sentiment, however divided by space, Therefore, —

Resolved, That the Grand Lodge of Massachusetts send their fraternal greeting to the Grand Lodge of the Netherlands, on the remarkable epoch of its history, when her venerable Head, spared to be for half a century its ornament and Grand Master, completes an event which has no like Masonic parallel.

Resolved, That the Grand Lodge of Massachusetts cannot but be feelingly impressed, that their forefathers were dwellers in Holland, and that from her shores they embarked, and here founded that prosperity which has increased to the fullness of a great national Union.

Resolved, That this Grand Lodge tender their highest respects and fraternal regards to his Highness Prince Frederick, the Illustrious Grand Master of the Grand East of the Netherlands, with their congratulations that Providence has spared him to be so long the guide and counsellor of his brethren, the beloved and honored Head of the Order, the Patriarch of Freemasonry. May the reflection that the devotion of half a century to the cause of Philanthropy, be the solace of his aged heart, and smooth his declining years to a peaceful and happy close. So mote it be!

GRAND LODGE OF MAINE.

WE have been politely favored with an advance copy of a part of the report of the Committee on Foreign Correspondence by our talented Brother R. W. JOSIAH H. DRUMMOND, who takes the place, on this Committee, of the late lamented Brother PEARL. It is hardly necessary to say that the report is ably drawn, for the acknowledged ability of the writer is a sufficient guaranty for this. We give the following opening paragraphs as a specimen of its style : —

> "We enter upon our duties with hearts brimming with thankfulness to the Grand Master above, that the Sun of Peace has once more risen, and filled our whole land, from ocean to ocean and from the Lakes to the Gulf, with his glorious light—never again to be obscured or dimmed by the black clouds of civil war. 'The clouds have lifted from the land, and lo, the ancient blue!'
>
> "As we cast our eye back over the events of the past few years, we are filled with mingled emotions of the liveliest joy and the saddest grief; joy, that no longer are duties required of us superior to those we owe our brethren, and grief, that there ever was occasion for the performance of such duties; joy, that greetings reach us from those who have been silent to us during the terrible years that have just gone by, and grief, that those greetings should have ever been interrupted.
>
> "In times of war, our duties as Masons must often be held in abeyance; but with the advent of peace, Masonry should have her perfect work.
>
> "Many things have undoubtedly been said by us as Masons, on both sides, during the terrible excitement of the war, which the calm judgment of cooler times will pronounce ill-advised, and, in a certain degree, unmasonic. Indeed, men must have been something either more or less than human, not to have done so. While all admitted that politics should never be mentioned in our Lodge Rooms, we were slow to conclude that the questions at issue were political. But what is past cannot be recalled: let it be covered by the broad mantle of charity. The future alone is before us: and happily our duties as masons and as citizens are coincident. To restore the ancient harmony is the pre-eminent duty of both."

Our brother discusses the subject of Army Lodges, and advances some views in which we might not fully agree with him, though we should do so in the main; but as the occasion that called them into existence has passed by, and is not likely to occur again, at least in the present generation, probably the wisest course is to allow the matter to subside, and to make the best of any errors that may have grown out of it. That the privileges conferred have been abused there can be no doubt, nor have we any doubt that great and important benefits have resulted from them. Had the labors of these Lodges been confined, as they should have been, to their lawful jurisdictions, there would probably have been much less cause of complaint; or, at all events, the cause would have been local, and therefore have furnished no just grounds of complaint to Grand Lodges of other jurisdictions. Our brother lays down the correct rule in the following proposition : —

> "Applying these principles, it follows that a Military Lodge may be established with power to receive as candidates officers and soldiers whose residence is within the jurisdiction of the Grand Lodge granting the dispensation: or whose residence is within another jurisdiction, provided, on each application, the consent of the latter is first had and obtained."

ELOQUENT EXTRACT.

[From the Annual Address of the Grand Master of the Grand Lodge of New Jersey.]

THE Grand Lodge of New Jersey has assembled to-day under circumstances of more than ordinary solemnity and responsibility. When we met here one year ago, desolation saddened all the land. Our beloved country was laboring in the convulsive throes of domestic strife. The current of the nation's industries and ambitions had been turned from the arts of peace to those of war; and familiarity with his visage had shorn the grim monarch, Death, of half his terrors. The land was drenched in fraternal blood. Strong men peered into the future with fear and trembling for the issues of the contest, upon which hung the nation's existence. The eager tongue of a cherished friend, the well-filled columns of our customary papers, the burdened wires of the telegraph, spoke no tidings save of battles lost or won. In thousands upon thousands of desolate homes the mournful cypress had displaced the holiday evergreen of this festive season, and everywhere "was there a voice heard, lamentation and weeping and great mourning; Rachel weeping for her children, and would not be comforted, because they were not."

To-day how changed the scene! The mighty armies which confronted each other, eager for the order to advance, have melted away, like snow-flakes on the river. Tattered battle-flags and battered muskets are laid away amongst the archives. The loved and honored and saved have returned to cheer the family fireside by their presence. The prodigal son of our national family hath come to himself, and hath sought anew the happiness and plenty of his father's house. The white wings of our commerce again fan the breezes of every clime, the hum of busy industry is everywhere heard,

"And peace is tinkling on the shepherd's bell,
And singing with the reapers."

The adaptability of Masonry to every condition of man and every circumstance of life, is one of its chief characteristics. In war, as in peace, it has its duties to fulfil. But the spirit of Masonry is, more especially, a spirit of peace. When the last hostile cannon sounded upon the battle-field, when the soil of our common land drank in the last drop of fraternal blood, the true mission of Masonry commenced. To extend to our erring and misguided brethren the hand of friendship and sympathy, to bury all feelings of revenge and animosity, to draw the dark curtain of oblivion over the past, — this is, to Masons everywhere, the duty and responsibility of the day. During the convulsions of the past few years, the Temple of Masonic harmony and concord has been torn asunder, and its firm foundations shaken. Let us rebuild the rent temple, — let us fill up with solid Masonry the breaches in its walls, — let us rekindle upon its hallowed altars the smouldering embers of fraternal love! And thus, fulfilling the call of duty and obligation, may we not confidently anticipate the benediction promised by the prophet of God to our ancient brethren upon the completion of the second temple, —

> "I will fill this house with glory, saith the Lord of Hosts.
>
> "The glory of this latter house shall be greater than of the former, saith the Lord of Hosts: and in this place will I give peace, saith the Lord of Hosts!"

THE ORDER IN GALLIPOLIS, OHIO.

BROTHER MOORE, — During the last of the month of January, I spent a short time in Gallipolis, Ohio, where I was an entire stranger to both the citizens and locality; having familiarized myself somewhat with the general appearance of the place, I became interested to know something of its institutional character. It exhibited the characteristics of intelligence, industry, and prosperity; the puff of its steam engines and the smoke of its mill chimneys, unlocked the secret of its success; must it not "contain a blood-power stronger than steam?"

On the evening of January 29th, I gained admission to the ante-room of Morning Dawn Lodge, No. 7, then in session, was examined, and formally introduced to the Worshipful Master, David B. Hebard, by him kindly welcomed and invited to a seat in the East; and afterwards for his gratification, to exemplify the work of the Fellow-Craft's Degree, as practised in our Jurisdiction, on which occasion Worshipful Brother Hebard acted as Senior Deacon.

After the close of the Lodge we repaired to the office of the Master, who has a very full law library used in his profession, also a well-selected collection of Masonic books; and here I learned of "that human movement," hinted at in our quotation from that human poet, Hood; and witnessed some of the effects of the grand Masonic scheme which contains within "A blood-power stronger than steam."

Morning-Dawn Lodge was chartered January 5th, 1810, by Lewis Cass, then Grand Master of the Grand Lodge of Ohio, and to its meetings came the brethren from a distance of twenty-five or thirty miles, sustaining with unwearied zeal the labor and delay incident to such a trip at that early day; but like many of its contemporaries it had to succomb to the antimasonic raids, and for many years it ceased to exist. During this interval the old Charter was lost, and in 1850 the brethren asked for and obtained a new one, under which they now work. It is matter for congratulation, however, that after much search the brethren have discovered the old Charter to be in possession of Bro. Edward Naret, a physician, originally from Paris, afterwards resident in Gallipolis, where he acted a short time as Secretary of the Lodge, and now a resident at Buffalo, in the Kanawha Valley. Having found the records alluded to, the brethren learned that Bro. Naret was the last acting Secretary of the Lodge previous to its suspension; a correspondence was entered into, and Bro. Naret gave the agreeable information that the original Charter was in his possession, and that he would restore it to its proper place this Spring, when he would visit Gallipolis. The gavel originally used in this Lodge, I had the pleasure of using during my visit; it is of ivory, with an ebony handle, unassuming in its appearance, but used with pleasure and profit by the present Worshipful Master. Among the members of the Lodge are some still living who present good claims to the consideration which years of fidelity exact from all good Masons. Among them is Bro. Franklin Carel, who if he lives till July, 1866, will have been a member of the Lodge fifty years. The Bros. Le Clercq, Junior Warden and Senior Deacon, are of the third generation of that name honored with membership in the Lodge.

I also met R. H. Farrant, P. M. of Essex Lodge, Salem, Mass., now residing in Gallipolis, who inquired with much interest after some of the well-known elder brethren of this Jurisdiction.

I had the pleasure of making the acquaintance of Most Excellent Joseph Hunt, High Priest of Gallipolis Chapter, No. 79, chartered August 10, 1858; in connection with which is a Council of Royal and Select Masters.

The various bodies located in Gallipolis are all in a healthy condition, presenting a happy contrast to the brethren on the other side of the river, who have been so long impeded in their attempts to build their Temples. During my passage up and down the rivers, and my sojourn, I met many Masons from Virginia, all of whom lamented that their altars were overthrown, and their lights extinguished; yet they had faith to believe, that though hope was long deferred, it must soon end in the complete enjoyment of the charities of returning peace.

Gallipolis was settled in 1790 by French colonists, accompanied by an agent, who remained with them, and lived till July, 1863; and dying, had the supreme satisfaction of seeing the little colony he led in its infancy, grown into a prosperous city of the second class, and member of a State having no superior on the broad continent.

This early history of Gallipolis will account for the many French names among the brethren of Morning Dawn Lodge; who are as diligent in good works to day, as were their fathers in building for them a home on the banks of the "Beautiful River." C.

WHO CONTROLS THE BUSINESS OF THE LODGE?

We never see an order of business attached to the By-Laws of a Masonic Lodge, but we blush for them; for is it not indisputably the fact — not requiring much reflection — that the business of the Lodge, and the order of that business, constitute at once and wholly the designs on the trestle-board? and, pray, whose duty is it to draw them? To whose official use is that board devoted? Do the craft draw designs for the Master, or does the Master draw his designs for the craft to work by? Who is answerable for unmasonic drawings or badly conducted business? and to whom is a delinquent responsible? Is not the Master alone responsible to the Grand Lodge? Can his Lodge try him?

The Master possesses the inherent prerogative to direct the work at all times and in such manner as to him seems best; and any By-Law or regulation made to the contrary is an attempted infringement of his powers not for one moment to be tolerated; if, in fact, it may not be deemed an insult, by assuming that he was not competent to rule and govern his Lodge. — *N. Y. Courier.*

DECISIONS.

[By the M. W. Grand Master of the Grand Lodge of New Jersey.]

1. Where the work, which is exemplified before a Lodge by the petitioners for a new Lodge, is that which has been condemned by the Grand Lodge, the W. M. is justified in refusing to put the question of recommendation to his Lodge.

2. In the absence of any By-Law of the Subordinate Lodge to the contrary, a rejected candidate can renew his petition immediately to the Lodge in which he was rejected.

3. After the report of the committee, the ballot must be spread, whether the report be favorable or unfavorable. It is the ballot, and not the report of a committee, which elects or rejects a candidate.

4. A member of a Lodge or an unaffiliated Mason is subject to the penal jurisdiction of any Lodge within whose geographical limits he may reside. Where two or more Lodges have co-ordinate jurisdiction, a member is liable to his own Lodge, an unaffiliated Mason to either of them.

5. It is not necessary that all charges should be made by the Junior Warden in his official capacity. I know of no rule or landmark which makes the J. W. the public prosecutor in a Masonic Lodge.

6. The W. M. has the power to stay the advancement of a candidate, already elected, against whose character prejudicial rumors exist, until an opportunity can be had to examine into the truth or falsity of such rumors.

7. A good rule, upon the subject of physical qualifications, is, that no candidate should be admitted whose physical defects are such as to prevent him from conforming *literally* to *all* the requirements of the several degrees of Ancient Craft Masonry.

8. The report of the majority of a committee upon the petition of a candidate is sufficient to authorize the W. M. to order the ballot to be spread.

9. A Mason who has once dimitted from a Lodge, for no matter how short a period, cannot again be made a member without the usual process of affiliation.

10. The secretary of a Lodge has no right to grant a dimit to a brother, upon payment of his dues, without the authority and direction of his Lodge.

11. The W. M. has the right to insist that every member of his Lodge shall vote upon every question presented, unless the member is excused by a vote of the Lodge.

MASONIC LEVEE AT ROXBURY.

The members of the Mount Vernon Royal Arch Chapter, of Roxbury, numbering between one and two hundred, together with their ladies, had a pleasant levee at the rooms of the Chapter, Guild Row, on Wednesday evening, March 7. It was in honor of the first anniversary of the Chapter, and was in every detail a very elegant and enjoyable occasion. The early part of the evening was occupied in social intercourse in the various and elaborately fitted rooms; and at about nine o'clock, all partook of a sumptuous feast, which had been provided by Mr. T. D. Cook. The dining-hall, through the efforts of Brother J. H. Chadwick, had been beautifully decorated with flags and paintings; and on the tables were numerous vases of flowers, furnished by Mr. Grundel of Roxbury. Rev. J. W. Dadmun, Most Excellent High Priest, presided at the head of the table; and in calling the guests to order, stated that they had thought it proper to observe their first anniversary by a social gathering of this character; and he hoped the occasion would be one of great enjoyment to all. Among the officers of the Grand Lodge whom he welcomed were Grand Master Charles C. Dame, W. Marshall, S. G. Warden, Past Grand Master William Parkman, and Grand Secretary Charles W. Moore; and of the Grand Chapter, M. E. Comp. Richard Briggs, G. H. P., and other officers of that Body. Rev. George M. Bowler invoked the divine blessing; after which the company proceeded to enjoy the bounties spread before them. As it was the intention that the occasion should be divested of all formality, there were of course no set speeches; but, notwithstanding, there were a great many good things said in a conversational way during the evening. There was also fine singing by a quartette club; and last, but not least, a pleasant season of dancing, which, at a late hour, concluded the festivities of the evening. —*Journal.*

OBITUARY.

Brother LEMUEL GAY of Stoughton.

[Adopted by the Grand Lodge of Massachusetts, March 14, 1866.]

Whereas it has pleased the Allwise Disposer of events to remove from this life our Right Worshipful and worthy brother Lemuel Gay of Stoughton, formerly District Deputy Grand Master of the Fifth District, therefore —

Resolved, That we are called to mourn the loss of one, who during a long and useful life maintained the character of an honorable, high-minded, and public-spirited citizen; of one, who at different times sustained offices of trust and responsibility under the authority of the United States, the State of Massachusetts, the County of Norfolk, and his native town.

He was born May 1, 1790, and died February 15, 1866, thus having nearly attained the age of seventy-six years. He was buried with Masonic honors. The funeral took place on the 18th of February last, and was attended by an unusually large number of the Fraternity. There were present on that occasion one Encampment of Knights Templars, one Royal Arch Chapter, and eleven Lodges, either in full or represented.

Resolved, That any obituary notice of our departed friend would be incomplete without stating his firm, inflexible, and manly opposition to the wanton and malicious attacks of antimasons. He was one, who with others, bore the "burden and heat of the day" at a time that "tried mens' souls," and against whom antimasonic bigots and fanatics aimed their Parthian arrows. Antimasonry is now obsolete, and almost forgotten; yet it is the duty of us all, more especially the younger members of our Fraternity, now basking in the sunshine of prosperity, to cherish with gratitude the memory of those departed brethren who in a dark and gloomy hour maintained their integrity, and with heroic courage fought the "good fight of faith."

At a regular meeting of Mount Zion R. A. Chapter, held at Masons' Hall, in Stoughton, March 9, A.L. 5866, M. E. Comp. Jona. R. Gay presiding, the following preamble and resolutions were presented and adopted: —

Whereas it has pleased the Great I Am, in the exercise of His sovereign power and wisdom, to remove from the place of the mortal to the realms of the immortal, our late beloved Companion Lemuel Gay, therefore —

Resolved, That recognizing the love of the Father in all dispensations, even the most afflictive, we bend in resignation to his ways, feeling that "He doeth all things well."

Resolved, That the long connection of our departed Companion with this Chapter, and his abiding faithfulness and zeal under all circumstances of Masonic experience during that connection, have endeared him to our hearts, and to the hearts of all who knew him Masonically.

Resolved, That we will endeavor to cherish the memory of our deceased Companion by like faithfulness to all Masonic obligations, and like zeal for the honor and usefulness of our ancient institution, looking steadily towards the time when the temple of human perfection shall be completed and the cap-stone be brought forth with rejoicing cries of "Grace, grace unto it!"

Resolved, That out of respect to our late Companion, this Chapter be draped in mourning for the space of one month, a copy of these resolutions be spread upon the record book, and an attested copy transmitted to the family of the deceased.

A. St. John Chambre,
Ansel Capen, } *Committee.*
J. H. Stearns,

REGISTER OF OFFICERS.

Officers of the Grand Lodge F. and A. M., of the State of Louisiana, Elected Feb. 15, 1866.

W. M. Perkins, G. M., New Orleans; A. J. Norwood, D. G. M., Kellertown; S. O. Scruggs, G. S. W., Clouterville; John C. Jones, G. J. W., Vernon; H. R. Swasey, G. T., New Orleans; Samuel Manning Todd, Grand Secretary, New Orleans.

Grand Royal Arch Chapter.

Henry Regenburg, G. H. P., Farmerville; H. P. Buckley, D. G. H. P., New Orleans; G. W. Munday, G. K., Clinton; J. A. Stevenson, G. S., New Orleans; H. R. Swasey, G. T., New Orleans; Samuel M. Todd, Grand Secretary, New Orleans.

Grand Council R. and S. M.

Samuel M. Todd, M. P. G. M.; J. Q. A. Fellows, D. P. G. M.; J. P. Horner, T. I. G. M.; J. Stafford, G. P. C.; J. A. Stevenson, G. C. of G.; H. R. Swasey, G. T.; Gustavus Sontag, Grand Recorder, New Orleans.

Grand Commandery of Knights Templars.

Samuel M. Todd, R. E. G. C.; Fulgence Ricau, V. E. D. C.; J. P. Horner, E. G. G.; M. A. Calongne, E. G. C. G.; H. R. Swasey, E. G. P.; J. A. Stevenson, E. G. S. W.; Thomas Cripps, E. G. J. W.; E. Blessey, E. G. T.; Gustavus Sontag, E. Grand Recorder, New Orleans.

We are requested to caution the Lodges and brethren of this State and elsewhere against a person passing by the name of *John Sweeney.* He was formerly a member of Cincinnatus Lodge of Great Barrington, and has his diploma. He is travelling about the country soliciting charity of the Lodges, but is unworthy.

MASONIC CHIT-CHAT.

Constituting of Lodges, &c.—We state for the information of the Lodges, that at the late meeting of the Grand Lodge votes were passed to the following effect.—1. That in the Dedication of Halls the Grand Lodge will pay the travelling expenses of its own officers, whenever, in the opinion of the Grand Master, the subordinate Lodge is unable to bear them.—2. That in constituting new Lodges, the travelling expenses only of the Grand Officers will be borne by the Grand Lodge.—3. That whenever the Grand Officers are invited to perform the ceremony of installation, either in public or in private, the entire expense must be borne by the subordinate Lodge.

Excommunication of the Pope.—A Masonic Lodge in Palermo has excommunicated the Pope. This action was taken in retaliation for the fulminations against Freemasonry launched from the Vatican. The brothers of the Palermo Lodge declare that a man named Mattai Ferretti once received the Masonic baptism, and swore love and fraternity to the Masons, and that afterwards this man was created Pope and King under the title of Pius IX.—*N. Y. Courier.*

Godey's Lady's Book for April is at the bookstores, rich as usual in matter and embellishments.

Restoration.—The Grand Lodge of Rhode Island has restored to Mt. Moriah Lodge No. 8, at Smithfield, all its powers and privileges as a regular Lodge, of which it was deprived in May, 1863. It has also restored those of its members who were at that time either suspended or expelled.

R. W. Past Grand Master Meredith Helm, M.D., died at Springfield, Ill., on the 9th March. He was the first High Priest and the second Grand Master in Illinois.

Dr. Alfred Creigh, 33°, has recently been doing a good work in the A. and A. Rite at Bloomsburg, Pa., where he conferred several degrees in the Lodge of Perfection, Council of Princes, and Rose Croix. Pennsylvania is in full chase after Ohio.

A new Encampment of Knights Templars has just been established at Denvir, Colorado.

A Lodge of Perfection has recently been organized at Springfield in this State, under dispensation from Ill. Bro. Van Rensselaer, N. S. Council.

A New Grand Lodge.—We learn from the "Trowel" that a Grand Lodge was formed at Virginia City, for the territory of Montana, on the 24th January last, Bro. John J. Hull, G. M.; C. W. Mather, G. Sec.

Interesting Statistics.—In the Proceedings of the Grand Lodge of Rhode Island, the receipt of which we acknowledged some weeks since from its Grand Secretary, R. W. Bro. Charles D. Greene, we find that of the 140 permanent members of that Grand Lodge, Remington Arnold, of Pawtuxet, served as Master 22 years; Thomas A. Paine, of Woonsocket, 13 years; Philip B. Brown, of Bristol, 9 years; P. Clarke and Charles D. Greene of Providence, each 8 years; Stephen A. Robinson, of Wakefield, and Leonard Wright of Bristol, each 7 years; William Gray of Newport, 6 years; four for 5 years; and seven for 4 years. A Roll of members of Lodges who entered the service of the U. S., show, that Lodge No. 1, furnished 61; No. 3, 13; No. 4, 21; No. 6, 1; No. 7, 6; No. 9, 3; No. 10, 10; No. 11, 3; No. 12, 6; No. 13, 10; No. 15, 11; No. 16, 7; No. 20, 5; No. 21, 25; No. 22, 44;—in all, 226. Of these it is recorded that 4 died from wounds; 3 were killed outright, and 6 wounded. There are many not accounted for. In the sixteen Lodges working in the State, 279 candidates were returned, of which 123 were from the three Providence bodies.—*N. Y. Courier.*

We acknowledge the receipt of copies of the proceedings of several of the Grand Bodies in different sections of the country, to which we hope to be able at an early day to refer more particularly.

Vagrants and Impostors.—*Henry Vagen*, a German, professing to be a member of Marion Lodge, N.Y., and *C. L. Smith*, alias *Ellis*, alias *Hacket*. Both impostors.

Expulsions.—The expulsion of *Samuel E. Chadwick* by Mt. Moriah Lodge at Westfield, and of *Jeremiah D. Wells* by Jerusalem Lodge at Northampton, were confirmed by the Grand Lodge of this State at its communication on the 14th March, ult.

THE FREEMASONS' MONTHLY MAGAZINE.

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"NEGRO LODGES."

We have been favored with a copy of a remarkable report, adopted by the Grand Lodge of North Carolina in December last, on the existence of "negro Lodges" in that State. The report sets forth that the "Past Most Worshipful Paul Drayton of the National Grand Lodge," has recently established in the city of Newbern a Body, which he designates as "King Solomon's Lodge No. 1, A. F. M., composed entirely and exclusively of negroes," and that this was done "under the authority of the Most Worshipful Grand Lodge of the State of New York." On these alleged facts, the report proceeds to arraign the Grand Lodge of the latter State for a violation of the jurisdiction of the Grand Lodge of North Carolina. If these statements were true, and susceptible of the interpretation given to them in the report, they would constitute just cause of complaint on the part of our brethren of North Carolina; but if the subject had not imparted its own color to the perceptive faculties of the committee, it would have occurred to them that there is not and never has been any body or organization in the United States which the Masonic fraternity do or ever have recognized as "A National Grand Lodge," and that Mr. Paul Drayton must have been the "Past Most Worshipful" of something unknown to the Masonry of this country, or that he was an impostor. This plain and obvious deduction from the facts would have saved the committee the labor of writing one of the most objectionable reports that ever emanated from an intelligent Grand Lodge,—the direct tendency of which is to create jealousies and prejudices not calculated to restore that community of fellowship and reciprocal confidence between the brethren of the North and the South which the unhappy events of the last four years have done so much to disturb.

The committee say, "if the facts be true, the Grand Lodge of New York has sent an agent into the Southern States with full power to organize Lodges throughout the southern portion of the country," and express the "opinion" that that Grand Lodge has "no such right." If there be any thing fixed and certain in the Masonic law of this country, it is that no such right exists. The committee, however, "anxious to find something which would relieve their brethren of New York from what *seems* to be a breach of that *courtesy*, which so much distinguishes Masonic intercourse, have hope that it may turn out to be true, that there are still remaining in different portions of the South, New York troops, and that the purpose is simply to organize military Lodges among such troops." If such be the purpose, the committee concede its propriety; but they ought to have been better informed than to suppose that Army Lodges were established by travelling missionaries. The usages of Masonry recognize no such practice. They, however, "are constrained to say, with much concern, that the impression made upon them by a careful consideration of the aforesaid articles is, that the purpose is not to organize Military Lodges, but to organize Lodges throughout the southern portion of the country generally, and especially "negro Lodges." This is the precise impression, whether so designed by the committee or not, that the report is calculated to make upon the entire southern mind; and a more mischievous and dangerous sentiment the ingenuity of the committee could not have originated. If it were possible for such a belief to find its way into the hearts of our southern brethren, it would work an entire and bitter separation of all Masonic intercourse and sympathy in the fraternity of the two sections of the country; and this with entire justice. It would be such a gross and palpable violation of the lawful rights and prerogatives of the Grand Lodges of the Southern States, that they could not submit to it for a moment, without compromising their own dignity and surrendering their existence as independent organizations. But it is charitable to believe that the committee did not comprehend the full force and effect of their own language.

The following paragraphs from the Report are scarcely less remarkable as coming from a southern source: —

> "The committee do not, in the abstract, question the propriety of making Masons of negroes. Our ancient landmarks are that he that be made a Mason must be able in all degrees; that is, free born, worthy, and well qualified. It is not necessary that the candidate should be a white man. We teach that in every clime, and among every people, Masonry has existed; and to every human being our benevolence extends. But propriety, conformity to government, and, reasonably, to religion, and to manners and customs, have distinguished our Order. Our communications are often breast to breast, mouth to ear. Fellowship, in the sense of the most perfect equality, intimate relationship, and close communion, is the chief characteristic of our intercourse."

We are not disposed to criticise this paragraph with much nicety, but that the committee do not "question the propriety of making Masons of negroes," comes with singular significance from a section of the country that, for more than half a century, has been consistent in its denunciations of the recognition, by Northern Grand Lodges, of colored men, who had been made Masons even in foreign countries and by lawful authority. *Tempora mutantur, et nos mutamur in illis.*

If it be true that the Almighty never made a slave, and that slavery is a condition into which the child enters after birth, then it follows that his restoration to freedom restores him to all his natural rights. The earliest regulation (1723) we have upon the subject declares that a candidate for Masonry must be "free born." This was soon afterwards (1738) explained by the addition of the words "or no bondman." The Grand Lodge of England, adopting this interpretation, provides, by constitutional law, that the candidate must be a "freeman." The rule in this country is, that the mother must have been free at the time of the birth. This would of course exclude all the negroes of the South who were born into slavery; and this fact should quiet the nerves of our brethren of the North-Carolina committee against having their sensibilities disturbed by being required to take their former slaves into their embraces as brethren, should there ever arise such a preposterous movement as that they so credulously attribute to the Grand Lodge of New York. They have manifestly been cheated out of their senses and into a ridiculous absurdity. But let us follow them a step further: —

> "We know that Masonry is not only close in fellowship, but it is perfect in morals, and intricate in science. And we know that the negroes of the South are wholly incompetent to embrace it. They are ignorant, uneducated, immoral, untruthful, and, intellectually, they are more impotent than minority or dotage: both of which we exclude. It would be rare if any locality could furnish the requisite number of sufficient capacity to open a Lodge. Therefore to have Lodges exclusively of negroes would be dangerous to the high character of our Order. And to associate them in Lodges with our white brethren would be impossible."

If this be a true description of the character and condition of the blacks of the South, — if they are "ignorant, uneducated, immoral, untruthful," and so much more intellectually debased than other clases, even in their "minority and dotage," — it is not impertinent to inquire how they became so? And we will leave the committee to answer this question themselves:

> "We fear that our northern brethren are in gross error as to their Masonic mission to the South. Why should the mission be to the *South?* Why not to the negroes of the North? We fear that they are unconsciously imbued with the spirit of fanaticism; that they have unwholesome dreams that they are better than we. And we do allow ourselves to resist the conviction that we are not more devoted to the best interests of the negroes of the South than they can possibly be. They were born in our families; we have nursed them in sickness; labored with them in the field and in the shop. We have rejoiced with them when we had much, and suffered with them when we had little; we have protected them because they were weak, and advised them because they were ignorant. We have made them better than Africans, and nearly equal to our northern brethren, — themselves being judges, — and, but for fanaticism, doubtless many of them would have been worthy of Masonic privileges. Our earnest desire now is, still further to improve their condition. We would educate them, improve their habits and manners, and make them industrious and provident."

If, under such a training, they have attained only to the stature of "ignorant, lying, immoral dotards," it might be a question whether their longer continuance in the same school, and under the same teachers, would materially "improve their condition," their "habits," or their "manners," in the future.

As to the "Masonic mission" mentioned by the committee, it is enough to say, that the only mission which the Masons of the North have to make to their brethren of the South is one of peace, brotherly love, and relief. We give them our sympathy, and contribute liberally of our substance; and what we ask in return is, that they treat us as brethren, and not attribute to us acts and designs of which we are not guilty.

Here we leave this unfortunate report, in the hope and expectation that the Grand Lodge of North Carolina will avail itself of the earliest opportunity that may offer to repair the injustice it has done, not only to its sister Grand Lodge of New York, but to their brethren, generally, of the Northern States; and that they may the more clearly see the propriety of doing so, and the necessity of correcting the unauthorized statements and unfraternal strictures of their committee, we will

briefly sketch, for their information, the origin, and so far as we are able, the present status of African or "negro Lodges" in this country.

In the early part of the year 1784, certain colored persons residing in Boston, and claiming to be Masons, petitioned the Honorable Thomas Howard, Earl of Effingham, acting Grand Master under His Royal Highness the Duke of Cumberland, Grand Master of the Grand Lodge of England, for a Charter, authorizing them to open and hold a Lodge of Freemasons in the town of Boston, in the State of Massachusetts. This petition was intrusted to a Captain Scott, of the "London Packet," and by him taken out to London and placed in the hands of the proper Masonic authorities there. After some considerable delay, the reason for which is not known, the Charter prayed for was granted to Prince Hall, Boston Smith, Thomas Sanderson, and several others, all colored men, and inhabitants of Boston. It bears date September 29, 1784, and is signed by Rowland Holt, D. G. Master, and countersigned by William White, Grand Secretary. We think it probable that it also bears the name of the Duke of Cumberland, though of this we have no certain knowledge. We are also under the impression that the Charter was not received, nor the Lodge organized, until the year 1787. It was an ordinary Charter, drawn up in the usual form, and conferred no other privileges than those which are ordinarily granted by such instruments. Prince Hall was its first Master. He was an intelligent and influential man among persons of his own color. Of the other petitioners we have no knowledge; nor does it appear from any thing that we have ever met with on the subject, where they obtained their Masonry, if they had any, or by what means they were enabled to satisfy the authorities at London that they were Masons.[*] Scott, who was probably a member of the Order, may have aided them in this respect, as he did in obtaining their Charter. The Lodge continued in active operation for some years, when it fell into abeyance. Of its proceedings, from this time until 1827, we have no definite information. In the last-named year, we find it in active operation under the mastership of Mr. John T. Hilton, who, we believe, claimed for it the powers and prerogatives of a Grand Lodge; which powers it must, however, have assumed as early as 1812, in which year it is said to have granted a Charter for "Boyer Lodge, No. 1 (colored), of the city of New York." It was stricken from the registry of the Grand Lodge of England about the year 1813; and its lawful existence was then, of course, terminated, supposing it to have ever been any thing other than an irregular organization. But it was never any thing else. Its original establishment in Boston was a violation of the jurisdictional rights of the Grand Lodges of Massachusetts; and, therefore, waiving the question of color, it could never have been recognized, by them or any other Masonic body, as a lawful Lodge. It never was so recognized; nor has there ever been, during the whole period of its existence, any recognition of its acts, or intercourse had with its members, by any Grand Lodge, or other Masonic body in this country.

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[*] It is said they were made in Army Lodges, but there is probably no authority for this.

Such is very briefly the origin of Lodges of colored Masons in America. Frequent attempts have been made to induce the Grand Lodge of Massachusetts to acknowledge the Lodge in this city, on the ground that it emanated from legal authority; but they have always been resisted, and all intercourse with it prohibited; not solely, and perhaps not principally, because it was composed of colored men, but, primarily, because it was instituted in violation of the law of Masonic jurisdiction; and, secondly, because its Charter was, more than half a century ago, revoked and annulled by the Grand Lodge from which it emanated.

But there is one view of this subject which it may be useful to consider, before it is too much embarrassed by prejudice or unavailing vituperation. "Negro Lodges" exist among us to a much greater extent than is generally supposed.* They claim to be Masonic associations; but of this we have no means of judging. If they be so, they are clandestine and irregular, and with them the Masons of this country, whether North or South, can hold no intercourse or communication. But it does not follow from this that it is either wise, or prudent, or just, that we should denounce, proscribe, or revile them. We may regret their existence, or that they had not organized under some other name; but as they have not seen fit to do so, we cannot help ourselves, and must accept the fact as it is. From what we have been able to learn from their printed documents, — from their periodicals, the by-laws of their Lodges, and the published addresses of their more intelligent members, — we are led to believe that they are a moral and benevolent association, and that they are doing much to relieve the necessities, to improve the social condition, and elevate the intellectual status of their own people. If this be so, the purpose of their association is a commendable one, and they will receive, at least from that part of the community who care little for Masonic relations, the encouragement which in their changed condition they so much need, and which is so essential to their personal welfare and usefulness. And, as from the peculiar nature of the case, whatever may be the character of their organizations, whether *quasi*-Masonic or otherwise, they can neither interfere with or impose upon our Lodges, or in any other way become troublesome to us, we, as Masons, need not be very sensitive on account of their existence among us. They will take care of themselves; and our true policy is to allow them to do so without interference from us. Supposing them to be irregular Masons, there is a wide distinction between their Lodges and similar clandestine bodies which are from time to time springing into existence under the patronage of men less honest in their purposes, though of whiter skins. In the latter case a fraud is practised upon the credulous, and, if opportunity offer, an imposition upon the lawful Lodges of the country. In the former case, no such fraud is chargeable. They hold out no encouragement to their people that they will ever be recognized as Masons anywhere beyond their own circle; and it would be a mark of greater stupidity than their worst enemies give them credit for, if they should ever attempt to pass themselves off as Masons among those of a different class, in this country at least. Whatever might be the effect should any of them emigrate to Hayti, or other of the West India Islands, or England, or wherever else the color of the skin is not a disqualification for admission to a Masonic Lodge, — supposing them to know enough of Masonry to pass the required examination, — it is impossible to say; nor is it a matter about which we need concern ourselves. There are safeguards

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* Our information on this point is to the following effect: 1. That there is a National Grand Lodge, with its Grand Master and Grand Secretary, at Philadelphia, having under its jurisdiction Grand Lodges (with subordinates) in the States of Massachusetts, Rhode Island, New York, New Jersey, Pennsylvania, Delaware, Maryland, District of Columbia, Ohio, Michigan, Indiana, Louisiana, and California. 2. That there are subordinate Lodges in most or all of the Western and Eastern States, not named above, except Maine, New Hampshire, and Vermont, and in the following additional Southern States, to wit: Virginia, North Carolina, South Carolina, Georgia, and Kentucky, where Grand Lodges have not yet been organized. 3. That there is a Grand Chapter, Grand Encampment, Grand Consistory, 32°, and Supreme Council, 33°, all located at Philadelphia, the two former having subordinate bodies in several of the States. We understand further that the Consistory and Supreme Council claim to have derived their authority from the Grand Orient at Hayti, with which body the Grand Lodges above referred to are said to be in regular communication. But of this we have seen no evidence. We have also heard a singular story of two of the continental Grand Lodges in connection with these parties; but our authority is not sufficiently definite or reliable. We give this information for the special benefit of our brethren of the North-Carolina committee, to whom it will probably be new, and perhaps useful in quieting their nerves.

enough for their protection; and if our brethren, in jurisdictions beyond the United States, fail to avail themselves of them, they alone are responsible for the consequences. We trust, therefore, in view of the whole matter, that our Grand Lodges, both North and South, will allow the subject to subside. No good can result from the further agitation of it, at least not until it shall assume a more serious aspect than it at present wears.

ERASING MEMBERS.

The Grand Lodge of Ohio recently approved and adopted the following decision of one of its committees, but probably without much consideration: —

> "The Lodge has nothing to do with the suspension of members for non-payment of dues. The law is, 'The Master shall cause the Secretary to enter "suspended" every member who shall be in arrears.'"

On this Bro. Drummond in his report, already referred to, comments with much force as follows: —

> "This is not law in Maine; and we believe that such a provision in the Code is void *anywhere.* We do not believe that the Master of a Lodge *can* be invested with power to inflict punishment upon a Mason without *notice* or *trial.* Suppose the brother alleges that he has paid his dues, but that the Secretary has failed to give him credit, what then? Who determines whether the member is 'in arrears'? As long as Secretaries are not *infallible,* a member of a Lodge should lose his membership only after trial of charges duly filed, and served upon him, if within the jurisdiction."

We do not think that the Lodge is bound to a strict observance of all the forms of a trial, as in a case of moral delinquency. The by-laws require that the member shall pay certain annual or quarterly dues. This is one of the conditions on which he holds his membership. If he fails to fullfil this condition, the Secretary should report him to the Lodge as a delinquent; and this is the charge against him. The Lodge may then direct the Secretary to notify him of the complaint against him, and summon him to appear at the ensuing or a subsequent meeting of the Lodge, to show cause, if he have any, why his name should not be stricken from the roll of members. If he fail to appear or to satisfy the Lodge, he should be discharged. But to discharge him without such notice, and without giving him an opportunity to justify himself, is neither just nor in accordance with Masonic usage.

A NEW GRAND LODGE IN NOVA SCOTIA.

Since the acquisition of Nova Scotia by Great Britain by the Peace of Paris in 1763, that Province, like all the other British Provinces, has been held to be within the concurrent jurisdiction of the Grand Lodges of England, Ireland, and Scotland, and we had supposed the relation was agreeable and profitable to all parties, allowing for some inconveniences incident to the secondary power to which the Lodges in all the Provinces are necessarily subjected, and their great distance from the parent bodies. But however this may have been in times past, and however successfully the system of Provincial Grand Lodges may have worked, when the Lodges in the Province were few and the members not numerous, our brethren in Nova Scotia have recently come to the conclusion that they can best subserve their own interests, and insure the future prosperity of the Order, by declaring their independence of their ancient mother, and "setting up an establishment" for themselves. They took this hint from their Canadian Brethren; and as secession worked well in that case, we do not know any reason why it should not prove equally successful in theirs. It is true that the Grand Lodge of Canada had to struggle hard for its existence, and our brethren in Nova Scotia may be subjected to the same trials. But such struggles and trials are incident to all new enterprises. We are not inclined to discuss the legality of the movement. We did that in the Canada case. An obvious good may be some apology for a doubtful proceeding. Cromwell and his followers thought so in their day, and so did our fathers in theirs. But this is a matter which will doubtless be amicably adjusted by the parties more immediately interested in it. In the meantime, we content ourselves by announcing the fact, that ten of the Lodges in Nova Scotia have united and organized an independent Grand Lodge in that Province, "in order," they say, "to insure the rights and privileges which the growing interest of the craft imperatively demand; and having duly and regularly installed their officers according to ancient usage," they respectfully and earnestly request the Grand Lodges of this country to recognize them, regarding such recognition as "essential to their future prosperity." This is of course a request with which each Grand Lodge will comply or not, according to its own sense of propriety, and with a due regard to its relations to the Grand Lodges of Great Britain. It is certainly desirable that those Grand Bodies should first be heard in a matter of so much importance to them. The ten Lodges in question derived their existence from them; and they were bound to them by ties of allegiance and obligation. These, so far as we are informed, have been abnegated and severed by the act of one party only, and that the subordinate. Still, many of the Grand Lodges did not hesitate to recognize the Grand Lodge of Canada, when organized in exactly the same way and on the same principles; and they may not be indisposed to adopt a different course towards their brethren in Nova Scotia. The Grand Lodge ot Massachusetts, in the former case, thought that it was bound in good faith to await the action of the Grand Lodge of England. If it should determine to pursue the same policy in the present instance, it will not be from any want of kindness towards their brethren in Nova Scotia, but from a sense of duty to the great principle involved, and the respect which it can never cease to entertain for its venerable and honored parent.

The new Grand Lodge is held at Halifax; and its principal officers are William H. Davies, M.D., Grand Master; William Taylor, D. G. M.; Robert J. Romans, S. G. W.; A. K. Mackinlay, J. G. W.; William Garvie, G. Tr.; C. J. Macdonald, G. Sec.

OBJECTING TO CANDIDATES.

We discussed this subject in our last, and refer to it again only for the purpose of laying before our readers the following brief extract from the excellent report of the Committee on Correspondence of the Grand Lodge of Maine, adopted at its late annual communication. The report is from the pen of R. W. Bro. J. H. Drummond. He is reviewing the proceedings of the Grand Lodge of Maryland, and says:—

> "Bro. William J. Wroth presented the Report on Correspondence, reviewing Proceedings of fifteen Grand Lodges, not including Maine.
>
> "He is a strenuous advocate for a ballot for each degree. He does not satisfy us that that course is preferable to ours in Maine. We desire to ask the brother a few questions. Is not an E. A. a Mason? If he is unfit for advancement, is he not also unfit to be an E. A.? If fit for an E. A., is he not *entitled* to advancement? If charges are made against him, is he not entitled to a hearing in his defence? After such hearing, if all the members of the Lodge but one believe he is fit for advancement, ought that one to be able to deny to a *brother* what all the rest of the Lodge believe him to be entitled to? Is it not in effect, and substantially, giving to *one* member of a Lodge the power to expel a brother from the fraternity?"

GRAND LODGE OF TENNESSEE.

We have received a copy of the proceedings of this Grand Lodge for the years 1863, 1864, and 1865. In 1861 and 1862, the Grand Lodge did not meet. In 1863, the only regular officers present were the Grand Treasurer, Secretary, and Tyler; and eleven Lodges only were represented. The Grand Lodge, nevertheless, proceeded to the election of officers, and adopted a resolution, remitting the dues of the Lodges for that and the preceding year. It also passed the following resolutions:—

PEDDLERS AND ITINERANT LECTURERS.

> "On motion of Brother Hamilton, it was *Resolved*, That this Grand Lodge disapproves and discountenances the introduction within its jurisdiction of any other degrees than those recognized by legitimate and well-known Masonic authority.
>
> "*Resolved*, That this Grand Lodge hereby prohibits the admission into the subordinate Lodges under its jurisdiction of all itinerant peddlers of so-called degrees, by whatsoever name they may designate themselves, and regards the admission of all such persons, and the introduction of such degrees, as being well-calculated to destroy the harmony of subordinate Lodges, and tending to the removal of the ancient landmarks of the Order."

It likewise passed resolutions condemnatory of Rob Morris and his "Conservators." No other business was done, except the installation of the officers by P. G. M. Dashiell.

In October, 1864, the Grand Lodge again assembled at Nashville, when twenty-two Lodges were represented. The business was wholly local and unimportant. The Grand Master and Grand Secretary were authorized to issue new Charters to Lodges whose Charters had been destroyed by fire, or otherwise.

In October, 1865, the Grand Lodge again assembled under more favorable and encouraging circumstances, resuming, to a very great extent at least, its original status and position among the Grand Lodges of the country, not again, we trust, to be disturbed for many future generations. Besides the regular officers, there were present three P. G. Masters, the same number of P. D. G. Masters, one P. S. G. Warden, one hundred and eight Past Masters, and the representatives of one hundred and fourteen Lodges. The Grand Master, M. W. Bro. Thomas A. Hamilton, opened the session in an appropriate and well-written address, from which we extract as follows:—

"The rapid and running tide of time has brought around another year in our eventful history; and once more, through the providence of God, we are permitted to assemble in annual communication, to review the labors of the past year, and to devise means whereby the Heaven-born principles of our beloved Order may be more thoroughly inculcated, and our organization for good rendered effective for the future. We have great reason for thankfulness, that, oppressed as we have been by a cruel civil war, for the past four years, so few of our brethren have fallen. We should also be grateful for the blessings bestowed upon us by our Heavenly Father, in his ever watchful care over us and our families; and we should, with a contrite spirit, pray to him who is the author of every good and perfect gift, for a continuation of his blessings.

"The great beauty of Freemasonry, my brethren, is its adaptation to the moral and social condition of man. No matter what may be the country, creed, or language, Freemasonry lends its holy influence to soften and smooth man's rough and rugged nature. From the time the novitiate professes his belief and trust in God, until the sublime truths of our teachings, like the glorious light of the noon-day sun, burst in all their effulgence upon his vision, it points with the unerring finger of truth to a life beyond the dreamless regions of the grave, where sin and sorrow, pain and death, are felt and feared no more."

WITHDRAWING PETITIONS.

"A few words are necessary on the subject of withdrawing petitions. There appears to be a great difference of opinion, among learned Masons, as to the right to withdraw a petition after it has been referred to a committee and reported on favorably by them. As your body has never, to my knowledge, given an opinion on this important point, I hope you will do so at this Communication. You will allow me to say a few words against the practice. *The fear of rejection is the only ground for the withdrawal of a petition.* The applicant, or his friend, is certainly not likely to desire the withdrawal of the petition, if he thinks it would not be rejected. When it is withdrawn, he has the right to apply at once to another Lodge, if he happens to live in a city where there are several Lodges. Now it frequently occurs, that when a petition is withdrawn from one Lodge, the same party makes application at once to another Lodge; and, doubtless, because his character is not so well known in the second, he is elected, and receives the degrees; and in a few months he is visiting brethren through whose Lodge his petition could not have passed. If the petitioner cannot pass the scrutiny of those who know him best, he should not, in my opinion, be permitted an opportunity of applying to others."

The following is the concluding paragraph of the address: —

"And now, brethren, in conclusion, as the great civil strife is over, and our once happy homes and firesides are again the scenes of our accustomed, fraternal greetings, let us all, as with one accord, put our energies together, and make one united effort to accomplish what we have claimed for our time-honored Institution. Let us endeavor to bind up the broken hearts of the widow and the orphan, heal the wounds of the afflicted, and restore peace to their troubled minds; and thus, by the practice of these kindly charities, convince the world of the good effects of Masonry. And as our Institution always suffers from war, let us all appeal to him who holds the destinies of nations in his hand, to spare our beloved country, for all time to come, from this dread scourge; and reverting to the nature of our solemn engagements, let us invoke his especial blessing upon our beloved Order; and when our pilgrimage here on earth is ended, that we may 'all be gathered into the land where our fathers have gone before us.'"

We notice nothing in the proceedings of special interest, except, perhaps, the passage of the following resolution, which satisfactorily, and we think wisely, disposes of the subject embraced in it: —

ARMY LODGES.

"*Whereas*, There may have been many worthy applicants admitted to the several degrees of symbolic Masonry, by Lodges legally constituted by the Grand Lodge under which they respectively acted, in the army of either the United States or Confederate States, in due form; therefore

"*Resolved*, That in all such cases, the brethren so admitted to the degrees of Masonry may be acknowledged in full fellowship by those working under the jurisdiction of this Grand Lodge."

STANDING REGULATIONS.

We find the following among the standing regulations of this Grand Lodge: —

"That each presiding officer of a Lodge in this State shall, in every case, give the lectures appertaining to all the sections in each degree he may confer; and no degree shall be considered fully conferred until such lectures are given.

"That, in the opinion of this Grand Lodge, it is contrary to an enlightened spirit of Masonry to confer the three symbolic degrees at one Communication on the same person; and that no dispensation be hereafter granted for that purpose.

"That the Lodges working under the jurisdiction of this Grand Lodge be and are hereby instructed not to receive a lecture on any of the degrees of Masonry from itinerant lecturers, except such lecturer present proper authority from the Grand Officers of this Grand Lodge.

"That the despicable habit of tattling and slandering is unworthy any man or Mason; and that in every case of well-attested slander, the calumniator be immediately expelled from all the benefits of Masonry.

"That when a subordinate Lodge alters, amends, or changes its by-laws, a copy of the same shall be submitted to the next Grand Lodge thereafter for its approval."

VIRGINIA.

SOON after the commencement of the late civil war, the Grand Commandery of Virginia took occasion to say some very unknightly words, and to give some uncourteous defiances. Time and circumstances have wrought a change in their condition; and, throwing aside the weapons of anger, the Pilgrims of the Old Dominion have again resumed their wonted courtesy, and are ready to hear and be heard.

In November last, the Grand Commander of Virginia addressed the following lettter to Grand Master Palmer:—

Sir H. L. PALMER, Grand Master.

M. E. GRAND MASTER,—My old friend, Sir Knight Pierson, yesterday informed me that you had been elected Grand Master of the Grand Encampment of the United States. Allow me to congratulate you upon your election.

You are no doubt aware that at the commencement of the late war, in reply to an un-called for circular issued by the late Grand Master, M. E. Sir B. B. French, I informed him, as Grand Master of the Grand Encampment of Virginia, that it no longer acknowledged allegiance to the Grand Encampment of the United States. My action in the matter was subsequently fully sustained by the Grand Encampment of Virginia.

Understanding from Sir Knight Pierson that the Grand Encampment of the United States has not acted on the subject, I now take the responsibility of stating to you, officially, that the Grand Encampment of Virginia is willing to let the past be buried with 'the eternal past,' without a resurrection; and whilst we lament, mourn over, and deplore the flow of blood and the great loss of life by what we considered a justifiable war on the part of the South, as Masons we cheerfully submit to the result, knowing it to be THE WILL OF THE GREAT I AM; and, in obedience to THAT WILL, we ask to return to our allegiance.

Fraternally yours,
E. H. GILL,
Grand Commander G. E. of Virginia.

Grand Master Palmer responded in the most fraternal manner; the following is a portion of his letter:—

"I am especially gratified to learn that the Templars of Virginia are disposed to renew their former relations with the Grand Encampment of the United States. I can conceive of no reason why they should not, and confidently assure them of a most cordial and knightly welcome to their old and honored position in the councils of the Order. I am disposed to meet your proposition, on behalf of the Grand Encampment of Virginia, in the same spirit of frankness and candor in which it is submitted, and to recognize the Grand Encampment of Virginia as one of the constituent bodies of the Grand Encampment of the United States, on an equality with and possessed of all the rights, powers, and prerogatives enjoyed by other Grand Commanderies, upon the sole condition that she is subject and will conform to the requirements of the Constitution of the Grand Encampment of the United States. All this I understand to be embraced in your proposition.

"I do not deem it necessary for me to issue any public edict or order on the subject of her resuming her former relations to the national head, but will do so if desired, or if after further consideration it should seem best.

"I have availed myself of the first moment I am able to write at all to reply to your letter, that your Grand Encampment, which I believe meets next month, may, if so inclined, take such action in the premises as may be proper."

The remarks of Grand Commander Gill to the Grand Commandery, which met on the 14th December last, were all that could be desired. The committee on his address were not so hearty; but they recommended the adoption of the following resolutions, which were unanimously adopted:—

"*Resolved*, That we cordially unite with our Most Eminent Grand Master in the sentiments of fraternity so well expressed by him.

"*Resolved*, That the resolution adopted on the 12th of December, 1861, 'suspending the connection of this Grand Encampment with the Grand Encampment of the United States,' be and is hereby rescinded."

Edward H. Gill was re-elected Grand Commander, and John Dove Grand Recorder.—*Trowel.*

Is it legal for a Lodge to confer the second and third degrees upon an E. A. or F. C. hailing from some other Lodge, and bringing with him the proper credentials, without first appointing a committee of investigation, the same as if he had never received a degree?

Is it necessary for him to send in a petition for the degrees he wants, or is the request of his own Lodge sufficient ground for action?

If Lodge A *requests* Lodge B to confer the second or third degrees for Lodge A, that is sufficient to justify Lodge B in proceeding at once. The work of Lodge B and the candidate belong to Lodge A.

But if Lodge A gives Lodge B the control of the candidate, and relinquishes all claim to him, then the candidate must go through all the forms of petition, reference, report, and ballot.—*Trowel.*

DEATH OF BROTHER DAVID PARKER.

One after another, and in rapid succession, our aged brethren — those of a school and generation now almost extinct — are passing on to that uncertain land appointed as the final home and resting-place of all men. But few of them are left. The links of the chain connecting the present with the days of their active labors are nearly all broken. In a very few years more, and all of that venerable band who in the fierce warfare of anti-masonry stood shoulder to shoulder in defence of our beloved Order will have gone to their reward. We owe them an inappreciable debt of gratitude; and it is "right, and proper, and our bounden duty," that as they shall finish their work and pass on to their heavenly rest, we, their surviving brethren, should moisten their graves with the tear of fraternal love and grateful remembrance. Recognizing the obligation of this duty, and in compliance with the expressed wishes of the deceased, St. Andrew's Lodge of this city assembled at Freemasons' Hall on Wednesday, the 11th of April, to perform the last sad rites of sepulchre over the remains of their venerable and beloved Brother Deacon David Parker.

We have been permitted to publish the following interesting letter, written in answer to an invitation of the Lodge to attend a proposed celebration of the *fiftieth anniversary* of the writer's membership. It was probably the last letter he ever wrote on the subject of Masonry, and indicates his wishes: —

Mr. William Parkman. West Barnstable, Jan. 21, 1866.

My Dear Friend and Brother, — Your kind letter of 12th inst. was received by due course of mail; and I assure you that it gave me much pleasure to hear from my old friends of St. Andrew's Lodge, and more particularly for their kind remembrance of me; and if my health would permit, nothing would give me more pleasure than to meet with my brethren at the time proposed. But, alas! it cannot be. My days are fast drawing to a close, and my faculties are fast refusing to perform their wonted duties; so that for days I do not go out of my house. Under these circumstances, I have only to make myself as comfortable as possible, and wait patiently until our Heavenly Father shall call me home; and then my remains will be taken to Boston, and thence to Mount Auburn; and the assurance that a few of my old friends of St. Andrews' will attend my remains to their last resting-place, and deposit the Masonic evergreen on my coffin, will be a source of satisfaction to think of. You will please express to the brethren of the Lodge my gratitude for the many favors I have received at their hands; and as for yourself personally, my dear brother, you have always acted towards me as a true friend and brother, and you have the thanks of a grateful heart. Yours truly,

David Parker.

The Lodge was opened in due form; and the W. Master having appropriately announced the purpose of the meeting, R. W. Brother Moore, as the Senior Past Master, submitted the resolutions appended to this notice. The members then proceeded in carriages to the Universalist Church in School Street, where the funeral services were performed. Rev. Bro. Gaylord of this city read the selections from the Scriptures; and Rev. Bro. R. S. Pope of Hyannis, who, at the special request of the deceased, had accompanied the family from Barnstable, pronounced the eulogy. It was a chaste, appropriate, and graphic performance, — a modest and truthful tribute of love and affection to the memory of a dear friend and brother. At the conclusion of the address, Rev. Dr. Miner, President of Tufts' College, offered an eloquent and earnest prayer for the bereaved family and kindred. The remains were then conveyed to Mount Auburn for burial. At the grave a portion of the Masonic funeral service was read by Past Grand Master Parkman, and a prayer was offered by the Rev. Bro. Pope. The "Masonic evergreen" was then deposited; our brother's request complied with, and our duty performed.

The following resolutions were adopted by the Lodge before proceeding to the Church: —

Preamble.

The seed-time, *then* the harvest — the sowing, *then* the reaping — death, and *then* the resurrection. Man cometh forth like a flower and is cut down; he fleeth also as a shadow, and continueth not; his life is swifter than a weaver's shuttle.

Another link in the chain of our fraternal circle is broken; another dearly-beloved brother has gone to that bright, celestial home, where there is no need of the light of the sun, or the moon, or the stars, for the Lord our God is the light thereof!

Brother David Parker, in a ripe old age, has laid down the gavel, and ceased from his labors on earth to renew them in heaven. The "West Gate" will no longer be opened for him; his footstep will no more be heard in our halls; his voice will no longer be lifted up in counsel; his accustomed place in our little Lodge will know him no more forever. The silver chord is loosed; the golden bowl is broken. Man goeth to his long home, and the mourners go about the streets.

Brother Parker died at West Barnstable on Saturday, the 7th of April instant, in the seventy-eighth year of his age. He was born at Shelburne, Nova Scotia, Dec. 29, 1788. He removed to Boston early in life, and soon engaged in active business. He was made a Mason in St. Andrew's Lodge in 1815, and was admitted a member in the succeeding year. He had served, at various times, in nearly all the minor offices of the Lodge; and, in 1820, was elected its W. Master, the duties of which office he discharged for two years to the great acceptance of his brethren, and was twice subsequently re-elected to the same office. He never advanced beyond the grade of a Master Mason: assigning as a reason, that he found more of good in the requirements of the Masonry of the Lodge, than he could live up to. He was for a long term of years the chairman of the Board of Trustees of the Lodge, and rendered valuable services in advancing and protecting its pecuniary interests. He loved his Lodge next to his Church; and the attachment was ever cordially reciprocated by his brethren. He filled at various times subordinate offices in the Grand Lodge, but declined promotion to any of the more important and arduous places in that Body, on account of his business engagements.

Our brother was in some respects peculiar in his personal characteristics. Possessed of strong common sense and an indomitable energy of character, he was persistent, and usually successful, in whatever he undertook. The prevailing element of his character, and that which made him a useful member of society and a reliable friend, was his manly frankness, his generous impulses, and sterling honesty. Nothing could sway him from the right, or persuade him into the wrong, against his own convictions of duty.

But he has left us; and it only remains for us to place our appreciation of his worth on record, as a testimony to those who may come after us. To this end, the following resolutions are submitted: —

Resolved, That in the death of Brother David Parker, St. Andrew's Lodge has lost its oldest, and one of its most beloved and honored members, — one who had served it for more than half a century, with unabated zeal, untiring industry, and unyielding integrity. Honest, frank, and sincere in all his social relations, his brethren looked to him for counsel in every emergency, where intelligence, sound discretion, and faithfulness were necessary to success.

Resolved, That in his death, the Masonic family of Massachusetts has lost a brother, who, in the day of trial and adversity, was to them a pillar of strength and a tower of defence.

Resolved, That we tender to his bereaved wife and family our warmest sympathies in their great affliction.

Resolved, That the Lodge attend his funeral this day, and that the Jewels be draped in mourning for the succeeding three months.

King Solomon was born 1033 B.C., and was appointed to the throne by direction of God, 1015 B.C., and thus publicly consecrated and admitted to the regal office before David's death. The temple was commenced 1012 B.C., and 1004 B.C., completed, when he conducted the ark of the covenant unto the most holy place, with loud thanksgivings to God. Immediately "the glory of the Lord filled the house" as a token of his gracious presence.

ST. JOHN THE ALMONER.

BY SIR WILLIAM S. GARDNER.

[From an Address before Bethany Encampment at Lawrence, Mass.]

While we as Templar Masons join with our brethren in celebrating the days set apart to these patron saints, we have our own St. John to whom we dedicate our Encampments, and who is designated by the title of The Almoner. He was nobly descended and very rich; living at Amathus in Cyprus while a widower, he buried all his children. This great affliction so affected him that he became distinguished for his great piety. He employed the whole income of his vast estate in the relief of the poor, and from his profuse alms-deeds received the surname of "The Almoner." Of this saint, remarkable for his sanctity, but little has come down to us, and this is to be found in the folio volumes of the "*Acta Sanctorum*," which are written in Latin. From Butler's "Lives of the Saints," I have gathered the following incidents in the life of our patron.

Being upwards of fifty years of age, he was raised to the patriarchal chair of Alexandria about the year 608. On his arrival in that city, he ordered an exact list to be taken of his masters. Being asked who these were, he answered, "The Poor": namely, on account of their great interest in the court of Heaven in behalf of their benefactors. Their number amounted to seventy-five hundred whom he took under his special protection, and furnished with all necessaries. He prepared himself by this action to receive the fullness of grace in his consecration. On the same day he published severe ordinances, but in the most humble terms, conjuring and commanding all to use just weights and measures, in order to prevent injustices and oppressions of the poor. He most vigorously forbade all his officers and servants ever to receive the least presents, which are no better than bribes, and bias the most impartial. Every Wednesday and Friday he sat the whole day on a bench before the church, that all might have free access to him to lay their grievances before him, and make known their necessities. He composed all differences, comforted the afflicted, and relieved the distressed.

One of his first actions at Alexandria was to distribute the eighty thousand pieces of gold which he found in the treasury of his church, among hospitals and monasteries. He consecrated to the service of the poor the great revenues of his see, then the first in all the East, both in riches and rank. Besides these, incredible charities flowed through his hands in continual streams. When his stewards complained that he impoverished his church, his answer was that God would provide for them. To vindicate his conduct and silence their complaints, he recounted to them a vision he had in his youth of a beautiful woman, brighter than the sun, with an olive garland on her head, whom he understood to be Charity, or compassion for the miserable, who said to him: "I am the eldest daughter of the great King. If you enjoy my favor, I will introduce you to the great Monarch of the Universe. No one has so great an interest with him as myself, who was the occasion of his coming down from heaven to become man for the redemption of mankind."

When the Persians had plundered the East and sacked Jerusalem, St. John entertained all that fled from their swords into Egypt, and sent to Jerusalem, for the use of the poor there, besides a large sum of money, one thousand sacks of corn, as many of pulse, one thousand pounds of iron, one thousand loads of fish, one thousand barrels of wine, and one thousand Egyptian workmen to assist in rebuilding the churches; adding, in his letter to Modestus the bishop, that he wished it had been in his power to have gone in person and contributed the labor of his hands towards carrying on the holy work. No number of necessitous objects, no losses, no straits to which he saw himself often reduced, discouraged him, or made him lose his confidence in Divine Providence; and resources never failed him in the end. When a certain person, whom he had privately relieved with most bountiful arms, expressed his gratitude in the strongest terms, the saint cut him short, saying, "Brother, I have not yet spilt my blood for you, as Christ my Master and my God commands me."

The Patriarch lived in the greatest austerity and poverty as to diet, apparel, and furniture. A person of distinction in the city being informed that he had but one blanket on his bed, and this a very sorry one, sent him one of value, begging his acceptance of it, and that he would make use of it for the sake of the donor. He accepted of it, and put it to the intended use; but it was only for one night; and this he passed in great uneasiness, with severe self-reproaches for being so richly covered, while so many of his masters (his familiar name for the poor) were so ill-accommodated. The next morning he sold it, and gave the price to the poor. The friend being informed of it, bought it for thirty-six pieces, and gave it him a second and a third time; for the saint always disposed of it the same way, saying, facetiously, "We shall see who will be tired first."

Hearing that when an Emperor was chosen it was customary for certain carvers to present to him four or five blocks of marble, to choose one out of them for his tomb, he caused his grave to be half dug, and appointed a man to come to him on all occasions of pomp, and say, "My lord, your tomb is unfinished. Be pleased to give your orders to have it completed; for you know not the hour when death will seize you."

Nicetas the governor had formed a project of a new tax, very prejudicial to the poor. The Patriarch modestly spoke in their defence. The governor, in a passion, left him abruptly. Towards evening, St. John sent him this message: "The sun is going to set"; putting him in mind of the advice of the apostle, *Let not the sun go down upon your anger*. This admonition had its intended effect on the governor, and pierced him to the quick. He arose and went to the patriarch, asked his pardon, and, by way of atonement, promised never more to give ear to informers and tale-bearers. St. John confirmed him in that resolution, adding that he never believed any man whatever against another till he himself had examined the party accused. Having in vain exhorted a certain nobleman to forgive one with whom he was at variance, he soon after invited him to his private chapel to assist at his mass, and there desired him to recite the Lord's Prayer. The saint stopped at that petition, *Forgive us our trespasses, as we forgive those that trespass against us*. When the nobleman had recited it alone, he conjured him to reflect upon what he had been saying to God at the hour of the tremendous mysteries, begging to be pardoned in the same manner as he forgave others. Feeling himself struck to the heart, the other fell at his feet, and from that moment was sincerely reconciled with his adversary.

Observing that many amused themselves without the church during part of the Divine office, which was then of considerable length, he followed them out, and seated himself among them, saying, "My children, the shepherd must be with his flock."

As he was one day going to church, he was accosted on the way by a woman, who demanded justice against her son-in-law, who had injured her. The woman being ordered by some standers-by to wait the patriarch's return from church, he, overhearing them, said, "How can I hope that God will hear my prayer if I put off the petition of this woman." Nor did he stir from the place till he had redressed the grievance complained of.

The Almoner is said to have been well versed in the Scriptures, though a stranger to the pomp of profane eloquence. He studied with great circumspection to avoid the least idle word, and never chose to speak about temporal affairs unless compelled by necessity, and then only in a very few words. Humility was his distinguishing virtue.

Such was the saint to whom we dedicate our Encampments, and who has been selected for our patron. It is meet and proper from time to time to recall his good deeds, that we may strive to profit by the glorious example which he has presented for our imitation. Let it be our endeavor to imitate the virtues of each one of these saints — the *faith* of the Baptist, the *hope* of the Evangelist, and that *charity* which was the characteristic of the Almoner. Let us remember that the lessons taught in this Christian Order of Knighthood were exemplified in the daily walk of each of these distinguished saints, and that the crown of glory which awaited them in the Court where no Herodias thirsts after the blood of a prophet, and no Domitian persecutes an Apostle, and where he who has labored with diligence in his Master's work is sure to receive the joyful welcome, also awaits each of us who remain constant unto death.

CAN a Lodge go into committee of the whole, and report on a petition, when the committee appointed are not present to report?

By no means. A Lodge is no Lodge without a Master; a committee of the whole has a chairman, who in such a case would not be the Master. It is inadmissible. Committees of the whole are unknown and foreign to Masonry. —*Trowel.*

ELOQUENT EXTRACT.

[From the Address of M. W. Thomas Sparrow before the Grand Lodge of Ohio.]

When Solomon had completed his temple, and, in the presence of the assembled hosts of Israel, had invoked upon it the blessing of the Most High, and in answer to his prayers the fire had descended upon the altar and consumed the burnt-offerings and sacrifices, and the glory of the Lord filled the house of God, he doubtless thought that he had erected a monument of his magnificence which would last throughout all time. But that temple, for the erection of which so great preparation had been made, upon which so much treasure had been expended, the building and dedication of which were marked by so many evidences of Divine approbation, stood but about four hundred years from its foundation.

Silently, under the shadow of that gorgeous edifice, like the processes of nature, unobserved of men, was matured an institution built of blocks purer than Parian marble, stayed with timbers more durable than the cedars of Lebanon, and supported by pillars more majestic than Jachin and Boaz. That spiritual temple was destined to be a permanent monument of its founder's greatness and glory. The flames which consumed and crumbled the material building did not scathe it. The tide of conquest did not affect its sure foundations. Captivity did not destroy it. Time has not diminished its strength. Age has not impaired its beauty.

Freemasonry has survived the vicissitudes, the wars, and revolutions of nearly thirty centuries. It has "stood by the cradle, it has walked by the hearse" of societies which promised to last as long as the earth should revolve on its axis. It has floated down the stream of time on the fragments of States whose power knew no limits.

It witnessed the miraculous destruction of the host of the Assyrian king, when, —

"Unsmote by the sword,
It melted like snow in the glance of the Lord."

It saw the Babylonian, when he applied the torch to the temple, and made "Salem's high places his prey." It saw the rise of the Grecian and Roman empires, and stood upon their ashes. It was in existence when the northern hordes came forth to destroy the civilization of the Old World; saw the sacked and burning cities which they left in their march, and the death and desolation which marked the course which they had travelled. When the wind had dispersed the dust of those countless armies, and the smoke of those burning cities had ascended to the sky, the fraternity was to be seen industriously employed in repairing the ravages which had been wrought. Amidst the darkness of the middle ages, which succeeded, its lights were not extinguished nor its labors suspended. Magnificent works of Gothic architecture were erected by the fraternity in Europe during this period of the world's history, and still stand as mementoes of its artistic skill, patient industry, and devout piety.

Freemasonry has witnessed the rise and growth of all the civilized nations now on the face of the globe. And to-day it looks, without the indulgence of a single fear for its own safety, at the gradual decline or more rapid overthrow of the social organizations and political institutions from time to time laid prostrate around it.

The age of the institution, and the revolutions which it has survived, should inspire us with profound reverence for the wisdom of its government, and a firm resolution to adhere strictly to its ancient landmarks and approved ordinances. It has been truly said, "that which wisdom did first begin, and hath been with good men long continued, challengeth allowance of them that succeed, although it plead for itself nothing. That which is new, if it promise not much, doth fear condemnation before trial; till trial, no man doth acquit or trust it, what good soever it pretend or promise. So that in this kind there are few things known to be good till such time as they grow to be ancient."

THE SCOTTISH RITE IN PHILADELPHIA.

A correspondent writes us from Philadelphia, April 9, as follows: —

"Ill. Bro. K. H. Van Rensselaer has been in Philadelphia during the last week, on a visit by special invitation, and aided our bodies in conferring the degrees of the A. and A. Rite on twenty candidates. The degrees were conferred in full.

"We have lately fitted up and started anew our bodies. Our furniture for the Lodge of Perfection alone has cost us over $1,000; and Bro. Rensselaer says our regalia is the finest in the jurisdiction. We have some fifty or sixty applicants waiting."

We also learn from Indianapolis, Indiana, that the several bodies in that city, from the Lodge of Perfection to the Consistory, both inclusive, held their annual festival on the 25th and 26th April, holding three sessions on each day, and doing a large amount of work. All these bodies are in a very flourishing condition, and will be fully represented at the approaching annual session of the Supreme Council in this city next month.

GRAND LODGE OF VERMONT.

We have been politely favored with a copy, in advance of its regular publication, of the annual address of the M. W. Leverett B. Englesby, Grand Master of the Grand Lodge of Vermont, delivered before that Body at its annual communication in January last. It is an interesting paper, and ably discusses a large variety of topics of interest to the particular jurisdiction for which it is especially designed. Our brother very appropriately says: —

"As a fraternity, we have been prospered, for which we should thank God, both in goodly accessions to our numbers from the good and the true, and, generally, in the preservation of that harmony, both at home and abroad, which it should ever be our earnest endeavor to foster. The exceptions are of a character inseparable from every institution, however high its aspirations, pure its aims. Human nature is very imperfect, very frail; from this imperfection, out of this frailty, arise those cases which at times trouble us greatly, resulting in trials and the consequent punishment. From these facts we should not find discouragement, but cheerfully, fairly meet them, dealing therewith firmly, yet withal charitably, for that ourselves are far from perfect, and in need of all kind, charitable construction of our many short-comings."

THE POPE AND FREEMASONRY.

"I regret to notice that the Pope has placed the Institution in Germany under his ban, on account of the words of a song sung by some children at a festival, where were present Masons, who applauded. The words were of a rationalistic tendency; and hence he concluded that the institution was rationalistic in *its* tendency, and opposed to the Church. I regret it more for the spirit it displays than for the fact. I had hoped that the age of inquisitions, of persecutions for faith, or want of faith rather, had entirely disappeared. It seems almost incredible that in this age of the world, after an existence of so many centuries; in view of the fact that men of every clime, sect, creed, political and religious, are found on its rolls — men high in the State, in the Church, eminent for piety, probity, all the graces that elevate and adorn life; that the bond of association is professed, exemplified to be charity, universal brotherhood; because some unworthy men have crept in, or those that are therein have their own views upon subjects religious, political, and express them; therefore the institution should be put under the ban. Yet so it is; and there are those in our midst whose ideas upon the subject are very little, if any, in advance of the Pope's. It is our right and privilege as citizens to associate ourselves together for any and all purposes not inconsistent with the constitution and laws of the land. When men speak sharp words of us, do they reflect of whom they speak? — their own relatives, friends, neighbors, who have ever sustained the most exemplary characters, the kindest relations, as men and citizens; men whom, in the ordinary relations of life, they believe and trust. But when we tell them that, as Masons, our only objects are those of a high, moral character, charity, brotherly love, they wag their heads with doubtful looks. However much we may regret these things, we cannot help them. They can make no contest with us, for we will have none. Ever as we have, will we pursue our course quietly, certainly, endeavoring to do as well as we may, without intruding upon any one's prejudices, never meddling with any affairs outside our Order, our professions."

DECISIONS.

"A man who has lost his right arm cannot be made a Mason.

"A brother under charges loses none of his rights until the charges have been investigated, determined, and sentence of suspension or expulsion passed.

"An elected and installed officer cannot be removed. In case he neglects to attend your meetings, you must fill his place by appointment *pro tem.*, and at your next annual election make a better selection.

"A Lodge cannot adopt the proceedings of another Lodge, which has through mistake infringed upon its jurisdiction in the matter of receiving a petition and acting thereon. Each Lodge must be the judge of and act upon the petitions of those who desire to connect themselves therewith.

"When a petition has been presented, acted upon favorably, but before degrees conferred it is ascertained that the applicant belongs under the jurisdiction of another Lodge, you should suspend all further proceedings, and notify the petitioner of the facts, and that you cannot confer the degrees.

"The preferring charges does not affect the relations a brother sustains to a Lodge, except in the right of voting upon the charges.

"A brother selling Mnemonics, or any other pretended ritual, is guilty of a breach of the Grand Lodge regulations, and is liable to be dealt with therefor.

"When the by-laws of a Lodge provide for the election of officers at the December communication, and also that the communication shall be held on Thursday of the week in which the moon fulls, the election held at that communication, though it come in November (there being no communication in December), would be within the spirit and intent of the by-laws, and legal."

At our last regular communication a candidate for initiation presented himself, and after the usual interrogatories refused to proceed, saying that he wanted to "study over it." What shall we do?

Let him study over it the balance of his natural life. In other words, refuse him and all such as him, and consider yourselves well rid of him. — *Trowel.*

SOCIAL LEVEE OF ST. ANDREW'S LODGE.

A CORRESPONDENT who was present by invitation has politely favored us with the following account of the recent brilliant social levee by St. Andrew's Lodge of this city. Being our mother Lodge, we have preferred that another should speak for us: —

DEAR BRO. MOORE, — The pleasantest gathering it has ever been my privilege to attend occurred on the evening of the 12th inst. It was the occasion of a social reunion of the members of St. Andrew's Lodge of Boston, — one of those few opportunities when the wives and daughters of the brethren are permitted to tread within the enclosure devoted to the rites of our Order. It is unnecessary to say that the brethren of St. Andrew's Lodge did not fail to respond to the invitation, and to present themselves, with their ladies, in good numbers. At half-past eight o'clock the brilliant company were ushered into the hall which had been prepared for the social and delightful pleasures of the dance. The apartment devoted to this portion of the evening's entertainment was arranged in a manner most appropriate to the occasion. In the east of the hall, beneath an elegantly arranged canopy supported by columns, was placed a number of plants, bearing upon their branches innumerable clusters of brilliant and fragrant flowers; behind this array of nature appeared a representation of the rising sun; while, enshrined within the bower, as though the presiding spirit of the spot, was the figure of the goddess Psyche. In the west, the rays of a brilliant star, set in a canopy of "white, red, and blue," shone upon an admiring and appreciating company.

The harmonious strains of music soon caused the younger portion of the assembly to tread the graceful measures of the merry dance; and although most of the older guests preferred to enjoy the scene without taking an active part therein, yet the happy expression of their countenances showed that the days were not forgotten when their footsteps were as light and active.

At about eleven o'clock, the assembly were invited into the apartment where awaiting them was spread a *more than sumptuous repast.* To describe the scene that was here presented, so that it could be realized, would require a greater power than mine. Words can scarcely convey an idea of the exquisite beauty that broke upon the view; it would have required but a slight stretch of the mind to have imagined oneself amid the "gorgeous" splendors of an eastern feast.

Tables loaded with tempting delicacies, arranged in the most perfect taste; the rarest flowers in greatest profusion, filling the air with their sweet fragrance, and presenting to the eye that harmonious mingling of color that nature alone can produce, formed the main features of the banquet-hall; while from the centre of this gathered splendor rose a floral temple of beautiful proportion and design, within which a fountain, sparkling as liquid crystal, sprang from an emerald bed of moss; and, as if to unite into one perfect and complete whole the different portions of the scene, the softened strains of music fell upon the ear.

It is almost needless to say, that the perfect arrangement of the evening's entertainment was completed under the immediate care of the superintendent of the Masonic apartments; and to the committee of arrangements, Bros. Oliver, Palmer, and Pulsifer, great praise is due for their untiring exertions in providing for the comfort and pleasure of those present.

After due attention had been bestowed upon the banquet, dancing was resumed; and the early footsteps of a new-born day mingled amid the retiring pleasures of the scene.

S.

We have little to add to what our correspondent has written, except to say, he has omitted to notice that on the north side of the dancing-room, under a canopy, and standing on a pedestal, was a statue of Cupid, with his bow and arrow, pointing across the hall at the heart of his victim, Psyche. The windows were also tastefully draped, and added much to the general effect, which was peculiarly striking and beautiful. Indeed, the whole arrangement was in fine taste, and elicited, as it deserved, the highest praise of all present. The draping of the hall was the work of Bro. C. W. Roeth of Boylston Street, and was highly creditable to his artistic skill and taste.

Our correspondent may appear to be a little poetical in his description of the tables, but he is not much out of the way. The scene was surpassingly beautiful. We have had some little experience in such matters, and can say of the tables, without violence to the truth, that in the completeness of their arrangement, the beauty of their floral and other embellishments, and in the richness, variety, and abundance of their contents, we have never seen them excelled; and this was the general experience of all present. Bro. Tarbell tried to do the best thing of the season, *and he did it.* We must, however, say, — without meaning to detract any thing from his credit, — that he owes not a little of his success to the confectionery skill and inexhaustible conservatories of Bro. Copeland of Melrose. The floral display was perhaps one of the most attractive features of the occasion, especially to the ladies. The endless number of bouquets, and the richness, variety, and perfection of the flowers, was a subject of general remark.

The occasion was a happy family gathering; none but members and their families, with two or three exceptions, being present.

SOUTHERN COUNCIL, 33°.

WE learn from the papers that a special communication of the Supreme Council, 33°, for the Southern Jurisdiction, was held at Washington on the 17th of last month, apparently for the sole purpose of deciding whether the Northern Supreme Council was a lawful organization! The next move will probably be a convention of delegates from the Southern States to decide whether the States of the North are in the Union, and whether they shall be so recognized by the South. One would be about as modest and sensible as the other.

When it shall appear that the Southern Council was lawfully assembled at Washington, and that it has not vitiated itself by admitting to its body parties whom it admits and proclaims to be clandestine and unlawfully made Inspectors-General of the 33°, and its official proceedings are received, it will be time enough to inquire by what authority they have assumed, unasked and without notice, to interfere with the business of a sister council, with which it has been on terms of amity and friendship for more than half a century, and which, numerically at least, is without an equal in this or any other country, having not less than *seventy active subordinate bodies* acknowledging its authority, and an intelligent and influential membership to be counted by thousands, not one of whom can either be bribed, purchased, or otherwise influenced to compromise his honor as a man, or his duties and obligations as a Mason, whatever may be the extreme of his necessities.

The decision, whatever that may be, can bind only the parties to it; and if this be as represented, the recusant parties in New York will abandon their illegal organizations. They voluntarily submitted the question of their legality to arbitration, have been heard in their own defence, and a decision has been given against them. To this extent, the proceeding was regular and binding.

At the meeting at which Mr. Raymond was deposed, there were present six active members of the Council; and their doings were subsequently approved and confirmed by *every absent member*. The pretence that Bros. Van Ransselaer and Christie were not members, when both were in office, and had been for years, is simply absurd. But supposing they were not, and that there was any irregularity in the proceedings, which we deny, then it was cured and regularized by the approval of the absentees and the subsequent action of the body. But we wait for the report.

FREEMASONRY IN ENGLAND.

FREEMASONRY in England is a very vital thing, practically working for the enlarged charity it inculcates. We mentioned last July, in the "Gazette," the fact that a new building for the "Royal Masonic Institution for Boys" had been dedicated at Wood Green, London; and the "London Era" gives us an account of the celebration of the sixty-eighth anniversary of the association at Freemasons' Hall, Great Queen Street, whereat there was a large attendance, the capacity of the festival-room being severely tried, the season being, what would often here be the reason of small numbers, the "necessity of great efforts to pay off £6,000" due of the building-expenses on the structure at Wood Green, — "Masons, as men of honor, having determined that no debt shall remain on any of their charities." The brethren assembled in full craft regalia, with their ladies, and presented a brilliant appearance. Right Hon. Lord de Tabley, R. W. Prov. G. M. for Cheshire, presided, assisted by a large number of Vice-Presidents. The President, in proposing the toast of the evening, "The Past, the Present, and the Future of the Institution," gave an eloquent sketch of its establishment, condition, and prospects. The institution was established in 1766, with but a scanty pittance allowed for boys educated in the schools of their own neighborhoods. In 1856 a house was hired for them in Lordship Lane, where twenty-five were educated in the house, and others at their own homes; but the growth of the Order and the needs of the orphans were such, that the building at Wood Green was called for and built, at an expense of £30,000, capable of accommodating one hundred and fifty boys, or two hundred on emergency. When it was opened, there was a debt of £10,000, which had been since reduced to £6,000, and they had met to pay it. He described the condition of the school, with eighty scholars, to be increased by subsequent elections, as being very hopeful; and urging his brethren to liberality, he said, "I do not think any charity better deserves the support of the craft in general than that which sends forth our young men with a generous recollection of the benefits that their fathers have received, with a grateful remembrance of the benefits they themselves have received, and with a resolution to do credit to the school from which they come, and to do their best to further the interests of Freemasonry." At the close of his remarks, a procession of the boys came in, and the deserving received gold and silver medals from the chairman. The list of subscriptions were then read, which amounted to £5,300, with thirteen lists to come in. Is there not a lesson in this transatlantic zeal that Masons here can profit by? The above is but one of many such charities. "The Royal Freemasons' Girls' School" and the "Benevolent Annuity Funds" have a celebration in May. — *Evening Gazette*.

JURISPRUDENCE.

R. W. Bro. **Reynolds**, in his excellent "Trowel," which we are happy to know is meeting with deserved success, makes the following decisions: —

A ballot cannot be reconsidered. If a brother casts a negative vote by mistake, or under a misapprehension, the Master can order another ballot, and the mistake may be corrected.

How are the brethren to find out who cast the negative vote? It is unlawful to inquire, and it is unlawful for any brother to tell *how* he voted, unless it be where a brother wishes to correct his mistake, or where a brother has voted under a misapprehension, *but never*, under any circumstances, where a brother wishes his vote to stand. *It is a grave Masonic offence to do so.*

Is that a secret ballot where the brethren *tell* how they voted? Is there any security for a brother casting a negative vote, when any brother may inquire and any brother may tell how he voted?

A brother or a candidate may be favorably known, *generally*, but some brother, with a good reason to keep his knowledge secret, may know, or have reason to believe, that the candidate is a bad man. He is to exercise his prerogative for the good of Masonry.

One Mason may reject a candidate for one reason, *good enough for him*, and perhaps for him only. It is to be presumed that he does so conscientiously. No one has any right to know his reason; no one has a right to ask for it, but it is the bounden duty of *every brother* to shield the brother with the covering of silence and profound secrecy. In other words, when a negative vote has been cast, *every brother is supposed to have cast it*, and every Master should so instruct his Lodge.

A few kind words. Do not take a town meeting view of *anything* in Masonry. Work by rule. Study the law. Observe the landmarks. The plumb line of rectitude, the level of equality, the square of justice, the order of time, the well tempered trowel, all guided by the gavel of authority, will lead to harmonious results, a united and affectionate brotherhood. Keep the intention of every Masonic rule and ceremony in view. The word petition implies the right to grant or reject; the word ballot implies the right to vote either way, and the secret ballot implies that a Mason votes before God alone, and that by Him only shall he be judged.

Is a Master elect bound to take the Past Masters' degree before he can be installed?

Yes; every Master should be invested with the secrets of the chair, and every past or present Master violates his covenant who installs any Master until he is taught how to rule, govern, and preside over his Lodge.

OBITUARY.

Stoughton, Mass., March 28, 1866.

At a regular communication of Rising Star Lodge F. and A. M., held on the above date, the following preamble and resolutions were unanimously adopted:—

Whereas, it has pleased the Almighty Architect of the Universe to remove from our earthly company our late beloved Brother **Lemuel Gay**, who was one of the oldest members of this Lodge, therefore —

Resolved, That we bow in profound resignation to this severe dispensation of Divine Providence, remembering that the "Lord gave, and the Lord hath taken away."

Resolved, That in the decease of our brother we acknowledge the great loss with which this Lodge has met; the deprivation to the fraternity at large of one whose interest in Freemasonry was as extended as the bounds of the Order, and the deep sorrow which by his departure from among us has fallen upon our hearts.

Resolved, That we recognize with just pride and gladness the long and ceaseless Masonic faithfulness, through evil as well as good report; through stormy as well as peaceful times of our departed brother; in respect to which we would hold him up as an example before our eyes, and before the eyes of all true and earnest Masons.

Resolved, That out of regard to his memory, and as a feeble expression of our grief, this Lodge be draped in mourning thirty days.

Resolved, That a copy of these resolutions be spread upon the journal, and an attested copy be transmitted to the family of the deceased.

A. St. John Chambre,
Ansel Capen, } *Committee.*
Azel Capen,

Why is Masonry Secret? — Why not, then, it is asked, unfold the mysteries of the institution thus fraught with advantage to mankind in general? Why, let us ask, are not all men virtuous? Masonry desires that her principles should be universal — that all men should be charitable, friendly, and faithful. But when she looks around, and observes the fraud and vice which everywhere prevail, she rightly invites the good and virtuous alone to partake of her mysteries. If all men were Masons, the end of the institution would be defeated. The responsibility which is attached to each member, as being bound to promote the cause of virtue and morality, would dwindle into nothing. The lofty eminence on which we stand would sink into insignificance. That manly pride which dilates the heart of a Mason would be converted into disgust. Gold would be less precious if it were less rare; diamonds no longer esteemed if gathered in every valley; and an institution which has subsisted for ages, which boasts of a Solomon, of a St. John, and a Washington, when every knave and fool could claim its privileges, would fall into ineffable contempt. — *Mercury*.

MASONIC CHIT-CHAT.

THE late Bro. WILLIAM H. ADAMS. — We are indebted to the politeness of a correspondent in Philadelphia for a copy of a very beautiful pamphlet entitled "Proceedings of Washington Lodge No. 59, and Jerusalem Chapter No. 3, A. Y. M., *in memoriam* of Brother and Companion William H. Adams," held at the Masonic Temple in that city, on the 27th of February last. Bro. Adams died on the 11th, and his remains were interred with Masonic honors. The proceedings on the 27th were solemn and appropriate, and eminently worthy of the character and of the distinguished place the deceased brother had long occupied in the Masonic fraternity. He had been for many years Grand Secretary of the Grand Lodge of Pennsylvania, and filled other posts of trust and responsibility. The eulogy was delivered by Bro. Samuel C. Perkins, M. E. G. H. P. of the Grand Chapter of the State, and is an able and eloquent performance. We should be pleased to transfer the whole or a part of it to our pages, had we the space to spare.

FUNERALS. — A correspondent asks: "Where is the relative position of a Royal Arch Chapter in a funeral procession?" Nowhere. Royal Arch Chapters, as such, have no place in funeral processions. A Masonic burial is the business of the Lodge, and cannot properly be performed by any other body; and no other regalia than that of the Lodge should ever be worn on such occasions. White aprons and gloves, with crape on the left arm, is the only proper dress, the officers wearing their jewels, which may be suspended by a blue ribbon from the neck, or fastened to the left breast of the coat, which should, of course, be black. If, however, other bodies *do* attend in regalia, they should be formed on the left of the Lodge.

TWO new Lodges have recently been established in the Danubian Principalities, one at Galatz in Moldavia, and the other at Ibraila in Wallachia, both under the Grand Orient of France.

EXPUNGING RECORDS. — Bro. Reynolds of the "Trowel" has the following, which is undoubtedly correct: —

"Has a Lodge the right to expunge any part of the minutes of the preceding meeting? What is meant by approving the minutes?

"After the opening of a Lodge at its regular communication, the first business in order is the reading of the previous regular and special communications. This is done in order that all mistakes may be corrected, and all omissions supplied, *so as to show exactly what did occur*, and nothing more, that is proper to be written. It is entirely out of order to strike from, or so change the record as to omit what did occur, or show that something took place which did not."

THE SOUTHERN COUNCIL. — A correspondent asks if the Southern Council has any bodies under its jurisdiction? We are not aware that it has any in operation, unless it be that one or two of the old French bodies in New Orleans are so. Before the rebellion, it had one or more bodies at Columbia, S. C., and we think a Lodge in Georgia, a Consistory in Mississippi, with a nominal existence. If it has any others, they are unknown to us. It does not publish its proceedings.

THE SUPREME COUNCIL, 33°, will assemble at Freemasons' Hall, in this city, on Wednesday, the 16th inst., at ten o'clock, A.M., and will continue in session during the week. It is expected there will be a large attendance of members from the States of Maine, New Hampshire, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Ohio, Illinois, Indiana, and Michigan, in all of which are bodies of the rite in active operation under the Northern Jurisdiction.

IMPOSTORS are strolling about the country in all directions, and practising frauds upon the Lodges and brethren. Many of them, we regret to say, are women. One of the latter class lately made her appearance at Newark, O., under the name of Jane Lawton. She had a daughter with her, and said she was from Canada.

OFFICERS OF WORCESTER GRAND LODGE OF PERFECTION. — Samuel T. Bigelow, T. P. G. M.; Henry Goddard, D. G. M.; Benjamin Lewis, V. S. G. W.; William S. Goodwin, V. J. G. W.; R. M. Gould, G. K. of S.; Rev. T. E. St. John, G. O.; John Dean, G. M. of C.; Henry E. Knapp. G. T.; Jonas Heard, Jr., G. S.; Emery Wilson, G. C. of G.; J. W. Jordan, G. Wor.; Henry C. Fish, G. T.

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PHYSICAL QUALIFICATIONS OF CANDIDATES.

WE find the following remarks on this important subject in the annual address of the late Grand Master of the Grand Lodge of Alabama: —

"Can one who has lost a leg be made a Mason? Can one thus situated, whose loss has been supplied by artificial means, be made a Mason?

"In answer to the first question, I quoted the language of the Constitution *as the law*, 'that the candidate must be free from such corporeal deformity as would render him incapable of teaching and practising the ritual of the fraternity;' and that every subordinate Lodge was a jury, whose duty it was to pass upon *the fact*, whether the candidate could come up to the requisition. Here I rested my decision, declining to interfere in what I conceived to be the proper duty of the subordinate Lodge. At the same time, however, I expressed an opinion adverse to the reception of such candidates, even though the loss of a limb was supplied by artificial means. . . .

"In this, as in almost every other question, it is well to recur to the elementary principles as the starting-point from which we must not depart, and by which we must be guided, if we wish to avoid error. It may be well also to remember, that though we live in a 'progressive age,' yet there is nothing progressive in the character of Masonry. It is the same to-day it was yesterday, — the same it was centuries ago. . . .

"By the loss of a limb, one certainly ceases to be of able body, and capable of practising the ritual of the fraternity. It is possible, nay probable, that one thus situated might be able to comprehend, and perhaps even teach, the ritual; but he could not *practise it:* and, without ability to do so, such persons remain embraced within the category of those who shall *not* be accepted as Freemasons.

"The standard, then, of physical qualifications, as I understand it from the ancient landmarks and our own Constitution, is the ability of the candi-

> date to teach and practise the ritual of the Order, in every particular and in its most minute details. It matters not how the candidate may be deprived of that ability. His misfortunes may command our sympathy, but sympathy does not remedy the difficulty."

The late rebellion has given an importance to this subject which it never before possessed. Thousands of our most enterprising and reputable young men have come back from the battle-fields, and are knocking at the doors of our Lodges, — young men whose physical condition would perhaps, under a rigid and exact interpretation of the ancient and original regulation on the subject, disqualify them for admission. But it is not impertinent to inquire whether such a strict construction of the law is demanded by the present condition or the interests of the Institution.

The first regulation on the subject of which we have any knowledge was probably adopted in the early part of the tenth century; and it requires that every candidate for the mysteries of Masonry shall be "freeborn, of mature and discreet age, of good report, of sufficient natural endowments, and the senses of a man, with an estate, office, trade, occupation, or some visible way of acquiring an honest livelihood, and of working in his craft." It further declares, that he "must also be upright in body, not deformed nor dismembered, at the time of making, but of hale and entire limbs."

A similar regulation was adopted at a general assembly of Masons, held at London in 1663, at which time the Earl of St. Albans was elected Grand Master; and Sir Christopher Wren, the architect, Junior Grand Warden. It was in the following words: —

> "That no person hereafter shall be accepted a Freemason but such as are of able body, honest parentage, good reputation, and an observer of the laws of the land."

Taking these regulations as they stand, and interpreting them literally, there can be no doubt as to what should be the physical qualifications of a candidate for the honors of Masonry. But they were adopted at a time when the fraternity was almost exclusively an operative association. The admission of the deformed and maimed, who were disqualified for manual labor, was therefore to be guarded against as a practice calculated unnecessarily to burthen the brotherhood, and, as a consequence, to lessen their ability to afford pecuniary relief to those of their fellows who from sickness, or the occurrence of accidents peculiar to their occupation, might require it. The regulation under such circumstances was wise and salutary. But does the same necessity for it now exist? The Institution has ceased to be operative, and has become a purely speculative or moral and benevolent fraternity; and it is certainly very clear that it is not at the present day so essential that the candidate should be of "hale and entire limbs," if he be of "good report, of sufficient natural endowments," has "some visible way of acquiring an honest livelihood," and is capable "of working in his craft." We would preserve our ancient laws as a sacred legacy; but does it necessarily follow, that, in order to do this, we must be governed by the *letter*, without any regard to the *spirit* of them, or the changes wrought by time in the character and purposes of the Institution? A regulation adopted during the reign of James II. provides, "That no fellowe goe into the town by night, except he have a fellowe with him, who may bear him record that he was in an honest place." All will admit that it would be more than inexpedient to attempt to enforce the *letter* of this regulation at the present time. It was undoubtedly originally wise and salutary, and demanded by the then condition of the brotherhood. The *spirit* of it is, that a Mason should walk uprightly in his vocation, avoiding all evil company and licentious habits. A more literal construction would now be an absurdity. Do we not, therefore, perform our whole duty when we regard the *spirit* of regulations, the *letter* of which has by necessary and unavoidable circumstances become obsolete, and is not demanded for any useful purpose?

Let us apply this reasoning to the oldest of the regulations above cited. We have seen that one of the objects proposed by it was to protect the Institution against the embarrassment and injurious effects which must necessarily follow the admission of persons *having no visible means of acquiring an honest livelihood, or ability to work in their craft.* And here it may be asked, whether the spirit of this regulation is impaired by the admission of a candidate possessing such "visible means," and in all respects capable of "working in his craft," but who is laboring under a physical deformity? We answer, that if the deformity be not such as to disqualify him for receiving the necessary instructions, and imparting the same to others when required, the true intent of the regulation in our opinion remains unimpaired; and we believe this construction to be sustained and sanctioned by the usages of the fraternity for at least a century past. In the book of "Ancient Constitutions," published in England in 1754, we find a corresponding regulation in the following terms: —

> "No Master should take an apprentice unless he has sufficient employment for him, and unless he be a perfect youth, having no maim or defect in his body that may render him incapable of learning the art, or of serving his Master's Lord, and of being made a brother, and then a fellow-craft in due time."

This clearly sustains the construction, that where the deformity does not amount to inability to obtain an "honest livelihood," nor render the candidate incapable of receiving the necessary instructions, it does not operate as a bar against his admission to the privileges of the Institution.

The present regulation of the Grand Lodge of England is, "that every candidate must be a free man and his own master, and, at the time of his initiation, be known to be in reputable circumstances. He should be a lover of the liberal arts and sciences, and have made some progress in one or the other of them." Possessing these qualifications, with a good character, and acknowledging the existence of a superintending Providence, nothing more is required of him. But the best rule on the subject that we have met with, and that which most nearly covers the whole ground, is the following from the Constitutions of the Grand Lodge of Maine: —

> "SECT. 78. By the ancient regulations, the physical deformity of an individual operates as a bar to his admission into the fraternity. But as this regulation was adopted for the government of the craft at a period when they united the *character* of *operative* with that of *speculative* Masons, this Grand Lodge authorizes such a construction of the regulation as that, *when the deformity of the candidate is not such as to prevent him from being instructed in the arts or mysteries of Freemasonry*, and does not amount to an inability honestly to acquire the means of subsistence, the admission will not be an infringement upon the ancient landmarks, but will be perfectly consistent with the spirit of our Institution."

By a strict attention to the requirements of this rule, our Lodges will find very little difficulty in determining, physically at least, the eligibility of any candidate who presents himself for admission. It is clear that one who is deaf, or blind, or who has lost his right arm, is incapable of receiving or imparting instruction in the "arts or mysteries" of Freemasonry. But it does not follow that because he has lost a finger, or an eye, or an ear, or that his body is not as straight and well-formed as other men's, that he is incapable of doing so, and should therefore be rejected. We have known many good Masons who were cripples. Walter Scott had a club-foot, yet his brethren were proud of his masonic connection. We have known a Grand Master with an artificial *left hand*, and many a good and expert brother with an artificial *foot;* and since these physical defects clearly do not amount to a positive inability to impart or receive instruction, it may well be questioned whether any violence is done to the spirit and intent of the law by the admission of candidates so deformed.

DEATH OF BROTHER HUGH H. TUTTLE.

AGAIN we are called upon to record the death of an old and beloved friend and brother, — one who has been our associate in business and the pursuits of private life for more than a quarter of a century; during which long period we had walked together and labored together in a common cause, dear to us both. Brother TUTTLE was the printer of this Magazine for twenty-four consecutive years, having with his own hand, we think, set the types for the leading article of the first number of the first volume in 1841, and that of the concluding number of the twenty-fourth volume in 1865. Probably no other printer, living or dead, has ever performed a similar work on any periodical ever published. We have no recollection, that during this whole time he has ever been detained from his place of business by illness, except for a few days; and then by some slight indisposition only. But it is appointed unto all men once to die. Our brother took a severe cold, which, in a few days, terminated in a congestion of the lungs, and ended his useful life on Sunday, the 6th of May last, in the sixty-seventh year of his age. His personal history is so well and fully narrated in the following sketch and resolutions by Brother N. B. Shurtleff, adopted by St. Andrew's Lodge on the day of the funeral, that we need not enlarge upon it: —

In ST. ANDREW'S LODGE, BOSTON, May 8, 1866.

It has pleased our Heavenly Father, in his inscrutable providence, that Saint Andrew's Lodge, which has so recently been afflicted by the decease of its oldest and much-respected member, should again be brought to taste the bitter draught. The mystic chain is once more broken, and another link has fallen from its place. Another of our small number has been summoned to his everlasting home, to the celestial Lodge above, whence there is no more departure, — always hereafter to rejoice with the spirits made perfect.

Our brother HUGH HAZARD TUTTLE has passed the bourne from whence no traveller returns. He has traversed the narrow strait, and attained the goal, that all of earth must sometime reach. He has fulfilled his destiny here, and now is for eternity.

Our brother departed this life on the afternoon of last Lord's day, the 6th of May, having newly entered upon the sixty-seventh year of his age. He was the son of Captain Hugh Tuttle, a respectable shipmaster of Portsmouth, N.H., where he was born on the 28th of February, 1800, and where he learned the trade of printing under Messrs. Beck and Foster, printers of the "Portsmouth Gazette." He came to reside in Boston and to work at his trade about forty years ago; and about the same time he married, and subsequently became the father of three interesting children who have preceded him to their final rest. In the year 1833 he commenced on his own account the business of a printer, and enjoyed a large amount of the patronage of the fraternity; and this he continued until about seven months ago, when the infirmities of age induced him wisely to relinquish the responsibilities of his establishment, although he adhered to the practical part of his trade to the end of his life.

At an early age, before he left his native place, he was initiated into the rites of our Order by Pythagoras Lodge of Portsmouth. He was a bright and zealous Freemason — firm and true — in the darkest days of our history in America, when many a strong man flinched and failed; and he remained faithful to the precepts which he had learned and taught, and was active among the conservators of the beneficent Order in New England. On the 9th of November, 1837, he was admitted to the membership of this Lodge, and subsequently filled many of its offices with great acceptation. From 1841 to 1844 he was Master of St. Andrew's Lodge, and raised to the Master's degree nearly one quarter of the present members of the Lodge, and several others who have died, or who never have taken membership with us. In other bodies he labored sedulously for the good of the rite. He was admitted to membership in Boston Encampment of Knights Templars on the 18th of January, 1837, and at his decease was among the oldest members of that body. On the 5th of April, 1837, he became a member of St. Andrew's Royal Arch Chapter; and on the 3d of November, 1858, an honorary member. In this body he held the working offices from 1839 to 1843, being High Priest in 1842 and 1843. On the 28th of April, 1840, he joined Boston Council of Royal, Select, and Super-excellent Masters, and became an honorary member on the 15th of March, 1855. In September, 1842, he, having performed much work in King Solomon's Lodge in Charlestown, was elected an honorary member of that body. In all his masonic relations he was a constant and faithful friend, brother, and companion, and a courteous Knight Templar, relieving the distressed to the extent of his slender means, and giving his time and advice freely to the needy.

His earthly labors in his well-loved field are now closed, and our mystic bodies, in which he so much rejoiced, shall know him no more forever. Let us now place in our archives a testimonial of our esteem for him as a man and a brother Mason. Therefore, be it—

Resolved, That in the recent decease of our Brother Hugh H. Tuttle, St. Andrew's Lodge has lost an old and well-tried member, one who enjoyed the esteem of his brethren of the masonic order, and one who has been prominent among its most useful and zealous workers, both in its days of adversity, and in its more prosperous times, — always capable, ready, and willing to perform his part in all required services.

Resolved, That as a mark of respect to the memory of our deceased brother, the Lodge attend his funeral, and the jewels be continued in their drapery of mourning for the three ensuing months.

Resolved, That we cordially sympathize with his bereaved widow in her deep affliction and irreparable loss; and that, in condolence with her sufferings and as a testimony of the regard of the Lodge, these resolves be communicated to her.

The funeral was attended by the Lodge, a delegation from St. Andrew's Chapter, and a large number of friends and brethren. The religious services at the house were performed by the Rev. Dr. Ellis of Charlestown, where the deceased resided, and the masonic service at the grave in Mt. Auburn by Past Grand Master Parkman.

As we have stated above, the deceased had been the printer of this Magazine from its commencement to the close of its twenty-fourth volume; during which time he executed most of the masonic printing of the city and State. In his earlier business years, his firm of Tuttle, Weeks, and Dennett held a first place in the rank of printing-houses in Boston, and commanded a full share of the public patronage. But the general depression in business which followed the money crisis of 1837, seriously affecting the book trade, led to a change in the firm. Still our brother labored on, overcoming every difficulty, and by his perseverance and industry was enabled to maintain himself and family in comfortable circumstances to the close of his life.

He was a strictly honest man, of generous sympathies, and warm and confiding friendships. As a Mason he was capable, active, and reliable. During the whole of the anti-masonic war against our Institution, few brethren stood up more manfully and steadfastly, or, according to his opportunities and ability, rendered more efficient service in its defence. For this and for all his other good qualities, and they were many, his friends and brethren will long continue to honor his memory.

NEW MASONIC HALL AT RANDOLPH.

Norfolk Union Lodge at Randolph having recently leased and fitted up an elegant and convenient hall for its future accommodation, the same was formally dedicated by the M. W. Grand Lodge on the evening of the 3d of May last, in the presence of a large assemblage of brethren and their ladies. The occasion was one of more than ordinary interest, inasmuch as the ceremony was new to many of those who were present, and especially to the ladies, who had taken a deep interest and an active part in furnishing the hall and in the general arrangements. The ceremonies were performed by Grand Master Charles C. Dame in an effective and impressive manner, the interest of which was enhanced by the singing of an excellent quartette choir.

At the conclusion of the services, the party were escorted to the banqueting-hall, and partook of an elegant entertainment prepared by the ladies; after which the company returned to the Lodge room, where short and appropriate speeches were made by the Grand Master and other brethren.

We are happy to know that the Lodge is in a prosperous condition, and that its future prospects are highly encouraging.

SOUTHERN GRAND COUNCIL A. AND A. RITE.

By R. W. H. G. Reynolds, G. Sec., Editor "Masonic Trowel," Springfield, Ill.

THE Southern Grand Council Sovereign Grand Inspectors-General met at Washington, Monday, April 16. There were present Albert Pike, Sov. G. Com.; Albert G. Mackey, G. Sec. Gen.; Past Grand Masters Buist, of South Carolina; French, of Washington; Hillyer, of Mississippi; Pierson, of Minnesota; Rockwell, of Georgia; Barber, of Arkansas; Fellows, of Louisiana; and Bros. Gill, of Virginia; Webber, of Kentucky; and Cassard, of New York.

Bros. Paige and Head, of the Raymond-Robinson party, and John W. Simons, of the Hays party, were present in Washington, but not at the sittings of the Council, as we infer from information received. In regard to the *status* of the Northern bodies, the Grand Council adopted the following resolutions: —

1st. That in the opinion of this Supreme Council, the action of the S. G. I. G., 33°, members of the Supreme Council for the Northern Jurisdiction of the United States, who on the 25th August, 1860, opened the Supreme Council of that jurisdiction after the departure of the Sov. Grand Commander, was illegal, null, and void, because the said Inspectors, being but *four* in number, viz.: Bros. Moore, Case, Starkweather, and Young, did not constitute a quorum for the transaction of business, more especially for the expulsion of Ill. Bros. Raymond and Robinson.

2d. That the action of the Inspectors who *organized a new Council* at Boston on the twenty-first day of May, 1861, was also illegal, null, and void: 1st, because the said Inspectors, only *two* in number, viz.: Bros. Raymond, S. G. C., and Robinson, Lieut. G. C., did not constitute a quorum for the transaction of business; 2d, because there were *eight* active members for the Supreme Council for the Northern Jurisdiction; and Bros. Raymond and Robinson, proceeding upon the erroneous idea that there were but *five*, added to themselves as active members *four* others, a single vacancy only existing, before displacing for contumacy or other cause any of the other active members who were not present; and, therefore, it being by the body thus *irregularly created* that said members, viz.: Bros. Moore, Case, and Starkweather were expelled, the expulsion for that reason was altogether ineffectual.

3d. That entertaining these views of the constitutional questions involved in this controversy, this Supreme Council can only recognize the following brethren as legal S. G. I. G., active members of the Supreme Council for the Northern Jurisdiction of the United States, viz.: Ill. Bros. Robinson, Moore, Case, Young, and Starkweather, of whom Ill. Bro. Robinson is the legitimate successor of Bro. Raymond as S. G. C., he having been appointed by the latter Lieut. G. C., and succeeding at his death to the vacant Grand Commandership, which he is entitled to retain unless lawfully removed by the Supreme Council.

4th. That any action taken or principle affirmed by these *five* S. G. I. G., in accordance with the Constitutions of 1786 and the regulations of their own body, for the purpose of re-assembling the Supreme Council for the Northern Jurisdiction, will be hailed with pleasure by this Supreme Council, and will meet with its hearty concurrence and co-operation.

The committee which reported the resolutions are Dr. Mackey and Bros. Rockwell, French, Pierson, and Buist.

These names are the strongest possible guaranty of fidelity and good intention, with one exception. We allude to Bro. Pierson. He took the degrees in the first instance in what may summarily be termed the Cerneau-Hays-Robinson Council at New York. In 1859 he was healed and received as a member of the Southern Grand Council, where he has exercised great influence, indirectly, against the Boston body, and has labored assiduously to place the New York body, usually known as the Hays party, upon legitimate ground. Perhaps this is but natural; and fidelity to old friends is no sign of impurity of purpose. We do not thus speak of Bro. Pierson in any disparaging sense; but it will at once be apparent that he was an improper juror for so important a case. And we say further, that Bro. French may have been a fair offset in the matter.

There are some points which are not met by the Southern body, and others which are passed over, to which we will call attention as we proceed.

1. The Grand Council recognize the following brethren as the only legitimate active 33ds in the Boston body on the 24th of August, 1860, viz.: E. A. Raymond, S. W. Robinson, Charles W. Moore, Ammi B. Young, William B. Hubbard, C. R. Starkweather, Albert Case, and, we presume, Rev. Paul Dean.* The Southern Grand Council evidently recognized but eight; † and it is upon this improper assumption that our venerable Sov. G. Commander, K. H. Van Rensselaer, has been subjected to causeless charges and injurious inuendoes. It was the law on the 24th of August, 1860, that a district deputy should be an active 33d. Bros. Van Rensselaer and Christie were district deputies at that time. *On the 22d of August, Raymond so recognized John Christie; and on the 23d of August he recognized both Bros. Christie and Van Rensselaer, as he had on several previous occasions, as active 33ds.* This point settled, as we think, beyond the possibility of successful denial, there was a quorum on the 24th of August, to wit: Bros. C. W. Moore, K. H. Van Rensselaer, Albert Case, C. R. Starkweather, and John Christie, *five* being a quorum of *nine*. ‡ The position of Lieut. G. Commander was vacant; and inasmuch as Bro. Raymond had not at any time, up to leaving the Grand Council on the 24th of August, exercised the powers claimed by him, and accorded by the Southern Grand Council, in the appointment of a Lieut. Grand Commander, and inasmuch as he had declared the Grand Council closed, which he had not the power to do, it follows that the active 33ds had a right to preserve their organization by the election of a presiding officer.

2. Admitting, for the sake of argument only, that Bro. Raymond was legal Sov. G. Commander up to the day of his death, there is nothing to show that

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* Bro. Dean was not an active member of the Council.

† Bro. Pike in his letter of the 22d March, 1861, says, "there were certainly *nine*" active members of your Council. See "Statement of Facts" by Bro. Case.

‡ Bro. Young's name is here probably accidentally omitted. He is included by the Southern Council among the active members present.

he ever convened the legal Sov. G. Ins.-Gen. in any meeting whatever; that he ever gave them notice to that effect; that he ever attempted in any manner or form to exercise any of the functions of Sov. G. Com. over them, or any of them, with the exception of Bro. Robinson; or that he ever intimated to them any person as Lieut. G. Commander or as his successor. On the supposition that Bro. Raymond was continually absent, the *quorum* of nine active 33ds elected Van Rensselaer Lieut. G. Commander. Raymond having abjured the Moore-Van-Rensselaer-Case-Christie-Starkweather body, he was dead to them as a Council; and Van Rensselaer, during the remainder of Raymond's life, was acting Sovereign Grand Commander; and upon Raymond's death became so in fact, the same as a Senior Warden becomes Master upon the death, dismission, or removal of the officer installed in that station.

3. The report of the Committee leaves our Sovereign Grand Consistory, and all our bodies of the Scottish Rite created previous to August 24, 1860, with all the work done and members admitted, to a regular or legitimate position. And our view of the quorum being true, even if neither Grand Commander or Lieut. Grand Commander were present, the active members could elect a presiding officer at any regular meeting and proceed with business; hence, all the proceedings on and subsequent to August 25, 1860, are legal.

4. At the worst, so far as the said report is concerned, the Boston body can be charged with nothing but irregularity, such as can be healed, and such as the Southern body itself would readily heal.

5. It is said that Pike required the New York party to get rid of Hays and substitute Robinson as Sov. G. Com. and the legitimate successor of Raymond. Has Pike lost all power of reasoning? Raymond was Hays' Lieutenant; the Southern Council recognize Raymond as Sov. G. Commander and Robinson as his legitimate successor; how can this be? Has the Southern body lost its power of reasoning also? has it no regard for men's acts, no respect for the plainest rules of logic? We call their attention, and the attention of all Scottish Rite Masons, to the following facts: Raymond and Robinson attempted to organize a body of their own; the New York body took them under their wing, *Hays still maintained his supremacy as Sov. Grand Commander*, and Raymond actually abdicated by accepting the next position under Hays, and while occupying this degrading position he died. By accepting the second place, he vacated and abdicated his position as Sov. G. Commander, deprived himself of all his powers, carried no legitimacy to the Hays body, but tainted himself with all the illegitimacy that attaches to it. Hence, he could neither appoint a Lieut. G. Commander, nor name a successor to an office which he had abdicated and degraded. Had he occupied the position of Sov. G. Commander and proceeded to heal and legalize the Hays party, there might have been some seeming force in the positions assumed in the Southern body. As the facts are, the whole assumption is without foundation, and the pretension in regard to Robinson is wholly unsupported.

6. Inasmuch as the Southern Council is pleased to place the Northern one in the position of irregularity (it does nothing more), it may be as well to inquire how far they are regular.

On the 22d of August, 1860, Raymond presiding, on the motion of Robinson, Andres Cassard was expelled. On the seventeenth day of May, 1861, Van Rensselaer, Moore, Case, Starkweather, Hubbard, Lewis, Deering, and Johnson being present, Andres Cassard was unanimously reinstated. Under the decision of the Southern body, Lewis, Van Rensselaer, Johnson, and Deering were not lawful active 33ds, and hence Cassard could not have been legally restored, because they had no legal right to assemble. But Simons, Paige, and Head, who acknowledged Robinson's supremacy, did not meet with the Southern Grand Council, while Cassard, who by their own reasoning is now an expelled 33d, was admitted to a seat as visitor. Can inconsistency go further?

IN CONCLUSION.

1. For twenty years past, Charles W. Moore has been the very highest masonic judicial authority in the world.

2. William B. Hubbard *alone* was next to him. His mind was correct law and logic.

All the proceedings of August 25, 1860, and subsequent thereto, have been sanctioned and approved by them.

3. The report of the Southern Supreme Council is worthless, and entitled to no respect, for want of attention to actual facts, for its illogical and unsupported assumptions, and because it attempts to invest ONE with supreme authority, by the act of *another* who had divested himself of all power, and had abdicated the position which *he* claimed in favor of Hays.

JACOB'S LADDER.

THE crowning of the Lodge is the celestial hemisphere, and Free and Accepted Masons hope to arrive at the dominions of bliss by the allegorical assistance of Jacob's Ladder, one part of which rested on the earth, and the other extended to heaven, on which the angels were ascending and descending: those ascending carried the oblations of gratitude to the throne of grace; those descending dispensed the mercies of Providence to the whole creation. This Ladder, symbolical of the nature of man, his body earthly, but his soul heavenly and divine, was shown to Jacob in a vision, to remind him that he could never attain its summit but by a strict adherence to the laws and commands of the Almighty, — which would not only prove a source of earthly blessing, but enable him to return to his fathers' house in peace and plenty; which in process of time was fully verified. In an emblematical sense, this ladder may be considered as resting upon the Book of the Law; for by paying implicit confidence to the doctrines contained in that sacred volume, we are convinced by promises incontrovertible, more solid than the earth, more permanent than the heavens, that, by a steadfast *faith* in well-doing, a continual *hope*, and a heart replete with *charity* and benevolence, we shall finally attain the summit of that ladder, metaphorically speaking, the dominions of bliss and mansions of pure delight. — *Anon.*

THE POINT WITHIN A CIRCLE.

BY SIR WILLIAM S. GARDNER.

[From an Address before Bethany Encampment at Lawrence, Mass.]

THIS emblem is very ancient, and much has been written upon it by the friends and enemies of our Order. It is said to have been an emblem of great importance among the British Druids, who worshipped the sun. The Chinese and Egyptians also made use of it. By the Scandinavian priests and poets it was placed on the central summit of a rainbow, which was fabled to be a bridge, leading from earth to heaven; the emblem therefore represented Valhall, or the supernal palace of the Chief Celestial Deity. It is said in the Edda that this bridge is all on fire; for the giants of the mountains would climb up to heaven by it, if it were easy for any one to walk over it. The palace thus elevated was no other than the celestial system, illuminated by a central sun, whose representative on earth was Thor, a God depicted with a crowned head placed in the centre of twelve bright stars, expressive of the sun's annual course through the zodiacal signs. Fellows, a modern writer from whom the above is gathered, takes the solution of the symbol to be as follows: The point in the circle represents the Supreme Being; the circle indicates the annual circuit of the sun; and the parallel lines mark out the solstices within which that circle is limited. And he contends that, as the St. Johns' Days occur about the time of the solstices, that of the Baptist June 24, and that of the Evangelist December 27, in the symbol they have taken the place of the solstitial festivals, which the parallel lines represented in the emblem of the Druids.

Christian art has seized upon the idea of this masonic symbol; and, in devotional pictures, we often see St. John the Evangelist and St. John the Baptist standing on each side of Christ, or of the Madonna and child. It can be seen in the bronze bas-relief on the tomb of Henry VII. at Westminster Abbey. The contrast between the dark, emaciated, hairy prophet of the wilderness and the graceful dignity of the youthful apostle has a striking effect.

From the earliest masonic reports, we learn that the old Masons hailed from the Holy Lodge of St. John. The first Lodge established in America, at Boston in 1733, was named St. John, and still exists. The first Lodges of Rhode Island, formed at Newport and Providence, are still known by the name of St. John. The festivals of these patron saints of Masonry are yet observed upon their annual occurence; that of the Baptist for public processions and displays; that of the Evangelist for private festivity and rejoicing. In the warrant of the Grand Master of England, appointing, in 1733, Henry Price Grand Master of New England, is contained this requirement: "and, lastly, we will and require that our said Provincial Grand Master of New England do annually cause the brethren to keep the Feast of St. John the Evangelist, and dine together on that day." From time immemorial the brethren of England have every year kept the Feast; and the Grand Lodge of Massachusetts day before yesterday observed the Festival with its customary banquet.

From the advantages which the season affords in which occurs the Festival of the Baptist, we, as Masons and Templars, have become more familiar with his life and history than we have with those of the Evangelist. But the devoted and affectionate nature of the son of the fisherman Zebedee, the disciple whom Jesus loved, is in striking contrast with the life of the recluse, who was the forerunner of the Saviour of the world. In sacred art, he is represented as of singular beauty, "being young, with little or no beard, curling hair of a pale brown or golden hue, to express the delicacy of his nature, his eyes gazing upward in a rapture of inspiration, and in his countenance an expression of candor and benignity. In all the memorable circumstances attending the life and death of the Saviour, he was personally present. He witnessed the glory of the transfiguration; he leaned on the bosom of his Lord at the Last Supper; he stood by the Cross in the hour of agony; he laid the body of his crucified Master in the sepulchre."

Among the many interesting traditions which the Church has preserved of the Evangelist is one related by Clement of Alexandria, that when St. John was at Ephesus, and before he was exiled to Patmos, he had taken to his care a young man of promising qualities of person and of mind. During his absence, he left him under the spiritual guidance of a certain bishop; but after a while the youth took to evil courses, and, proceeding from one excess to another, at length became leader of a band of robbers and assassins, who struck terror into the whole country. When St. John returned to Ephesus, he went to the bishop and demanded "the precious deposit he had left in his hands." At first the priest did not understand him; but when St. John explained the allusion to his adopted son, he cast down his eyes with sorrow and shame and told of what had befallen. Then St. John rent his garments, and wept with a loud voice, and cried out, "Alas! alas! to what a guardian have I trusted our brother." And he called for a horse, and rode towards the forest in which the robbers sojourned; and when the captain of the robbers beheld his old master and instructor, he turned, and would have fled from his presence; but St. John, by the most fervent entreaties, prevailed on him to stop and listen to his words. After some conference, the robber, utterly subdued, burst into tears of penitence, imploring forgiveness; and, while he spoke, he hid beneath his robe his right hand, which had been sullied with so many crimes; but St. John, falling on his knees before him, seized that blood-polluted hand, and kissed it, and bathed it with tears; and he remained with his reconverted brother till he had, by prayers and encouraging words and affectionate exhortations, reconciled him with Heaven and with himself.

Two young men, who had sold all their possessions to follow him, afterwards repented. He, perceiving their thoughts, sent them to gather pebbles and fagots, and, on their return, changed these into money and ingots of gold, saying to them, Take back your riches and enjoy them on earth, as you regret having exchanged them for Heaven.

There is a beautiful legend that St. John had a tame partridge which he cherished much, and he amused himself with feeding and tending it. A certain huntsman, passing by with his bow and arrows, was astonished to see the great apostle, so venerable for his age and sanctity, engaged in such an amusement. The apostle asked him if he always kept his bow bent. He answered, That would be the way to render it useless. If, replied St. John, you unbend your bow to prevent its being useless, so do I thus unbend my mind for the same reason.

CAN A BROTHER BE TRIED TWICE FOR THE SAME OFFENCE?

The Grand Master of Michigan recently decided that when charges are made against a Mason, and at the time appointed for the trial the witnesses to sustain the charges cannot be procured, and on that account the charges are dismissed by the Lodge, that the brother cannot again be put on trial for the same cause. The Grand Lodge, however, directed the new charges to be entertained and the accused tried thereon. The grounds of their action do not very clearly appear.

On this proceeding, Brother Drummond of Maine comments as follows:— "The decisions upon the question whether a Mason may be twice tried for the same offence are conflicting. In the civil law, in most States, the matter is disposed of by positive constitutional provisions. The same reasons exist for such a rule in masonic as in civil law. It is true a guilty person may sometimes go unpunished; but that is better, or rather it is a less evil, than to have no end to litigation.

"But under the civil law, the rule applies only when there has been a trial on the merits by a competent tribunal. Generally, if not always, there must be a verdict of a jury, or a plea of guilty by the accused. If pronounced not guilty by the jury, he cannot be tried again for the same offence, even if no testimony is given against him. But if the court dismiss the indictment, or the prosecutor enters a '*nol. pros.*' (as he may do at any time before the jury is empanelled to try the case), the accused is liable to be again indicted and tried. Or if, after the jury is empanelled, a '*nol. pros.*' is entered *by consent of the accused*, the same results follow.

"In masonic trials, the Lodge stands in the place of court and jury.

"In the case under consideration, if the accused had insisted upon a decision of the question of 'guilty' or 'not guilty' by the Lodge, and he had been formally acquitted, we do not believe he should be tried again. But as the charges were dismissed without any trial, and it does not appear that he objected to this course, we do not see why he may not be again tried on new charges for the same cause. The analogies of the civil law lead to this conclusion."

THE SOUTHERN COUNCIL, 33°.

We are permitted to make the following extract from the address of the M. P. Sov. Grand Commander Van Rensselaer, before the Supreme Council of the Northern Jurisdiction, at its late annual convocation in this city, and recommend it to the careful consideration of all who feel any interest in the subject it most ably discusses. It exhausts the argument, and leaves little or nothing more to be said:—

I desire to call your attention to the Supreme Council for the Southern Jurisdiction of the United States, whose Grand East is at Charleston, South Carolina, and to the singular and remarkable conduct of those who claim to be its chief officers. In 1801 the Supreme Council for the Southern Jurisdiction was established at Charleston, having such jurisdiction as the Constitutions of the Rite decreed to it; and, on the 13th of August, 1813, the Supreme Council for the Northern Jurisdiction was duly established at New York, in conformity with the Constitutions of 1786, which provided that there should be two Supreme Councils in the United States of America "as far apart as possible the one from the other."

The Northern Council from the date of its organization to the present time has flourished with various vicissitudes of fortune, with active subordinates in various sections of its jurisdiction, and has caused the sublime and exalted degrees of the ancient accepted Scottish Rite to be cultivated with zealous and assiduous care, by the illustrious and learned brethren whom it has enlisted under its banner.

Until very recently the most friendly feeling has existed between the two Councils, and their friendship and intercourse have been distinguished by those courteous acts and firm alliance which have always united them, in opposition to illegitimacy and in defence of the Scottish Rite. I recall with pleasure the assistance which the Southern Supreme Council has afforded us against the spurious bodies which from time to time have sprung up in New York, and interfered with our powers; and I rejoice that we were enabled to stretch forth a helping hand to the brethren of the Southern Council when illegitimate bodies were established within her borders and threatened her very existence. I cannot refrain from referring to the time, more than thirty years since, when the Southern Supreme Council, by misfortunes of various kinds, by conflagrations and thefts and betrayal of trust, was stripped of her records, papers, documents, and manuscripts, and even of her seals, her archieves despoiled of all their treasures and possessions, with scarcely anything remaining by which her power and authority could be recognized, implored the aid and assistance of this Supreme Council; and that from our archives, by the hand of the lamented and ever to be honored Ill. Bro. Gourgas, went cheerfully, manuscripts, documents, copies of the Secret Constitutions and such other things as were needed, to this unfortunate Council, by means whereof it claims an existence to-day, and arrogates to itself the title of Mother Supreme Council and arbiter of our rights.

These generous and reciprocal acts of brotherhood are worthy to be recalled, and should not be forgotten. They show the friendly and fraternal feeling which governed the officers of these Councils in other days, and evince the principles by which they were influenced.

To draw a comparison between the two Councils would perhaps be unfortunate. But inasmuch as the Southern Supreme Council has undertaken to exert the weight of its influence and power in opposition to this Supreme Body, I am in duty bound to show how much importance should be attached to its judgments, and how capable it is of deciding the nice technicalities by which it comes to a decision against us.

The Southern Supreme Council for the last forty years has been a myth and a dream. The only vitality which has existed within its jurisdiction, has been found in those spurious bodies which have entered its territory and practised their rites there. With limited exceptions it had no subordinates. Out of New Orleans, where these illegitimate bodies were established, the Scottish Rite was barren and uncultivated. That I am speaking from the recorded truth, permit me to quote from the address of the M. P. Sov. Gr. Commander, Albert Pike, delivered before that Supreme Council, March 28, 1860, at Washington, D.C.

> "Until the session of this Supreme Council, held in March, A.M. 5619 (A.D. 1859), the number of its members was limited to *nine*, as prescribed by the Grand Constitutions of 1786. *Four* of these resided at Charleston, and *five* in States other than South Carolina. Of those residing out of that State, it was not known when one had been present at a meeting of the Council; which was thus, practically, and as far as its *action* was concerned, reduced to four members. It was evident that a body composed of so limited a number of persons, however eminent and learned they might be, could not possess the influence nor command the respect desirable in the supreme governing body of the Ancient and Accepted Scottish Rite. Much less could this be so where a majority never met, and the Council virtually consisted of four persons only, living in one place, and with difficulty induced to do even what routine required; anything more being beyond all hope or expectation."

Such is the admission of the highest officer of that Council in his address to his brethren, in March, 1860. In 1855, such was the dilapidated condition of this Grand Body, that it became necessary to fix the number of members which should constitute a quorum of the Council. On the 20th of March, 1855, the Southern Council, composed of eight members, of whom John H. Honour, Charles H. Furnam, Albert G. Mackey, and Achille L. Prince, resided at Charleston, enacted "Revised Statutes for the government of the Supreme Council," &c., and caused them to be printed the same year at Charleston, by Bro. A. J. Burke, 40 Broad street. The first section provides that "*Three* Sovereign Grand Inspectors shall constitute a quorum for the transaction of any business."

On the 25th of March, 1859, the Constitutions of 1859 were adopted at a meeting of the Council, held as appears by the enacting clause as follows: —

> "The Sovereign Grand Inspectors-General of the 33d and last degree, of the Ancient Accepted Scottish Rite for the Southern Jurisdiction of the United States, duly assembled in Supreme Council of the 33d Degree at the Council Chamber, in Charleston, on the 19th day of the Hebrew month Veadar, A.M., 5619, which answers to the 25th day of March, A.D., 1859, in pursuance of the order of the M. P. Sov. Grand Commander, and after due notification given to all the Sov. Gr. Inspectors-General in writing, do, upon full consideration and deliberation, adopt and enact the following," &c.

The peculiar phraseology of "due notification given," &c., is observable, in connection with the admission of the Grand Commander Pike, above quoted, that, in 1860, it was not known when more than *four* had been present at a meeting of the Council. It is evident that the radical changes in the Southern Council made by these Constitutions were the work of *four* members *at most*, all of whom resided at Charleston. Were these Constitutions lawfully enacted? Can *four* members, all "living in one place, with difficulty induced to do what routine required, anything more being beyond all hope or expectation," remodel the whole organization of the Supreme Council? Because if *four Southern members* all residing in one place could make this radical change in the organic law, then there is reason to believe that *four Northern members* living in different places might have authority to do less, viz., elect officers of the Council. But, admitting for the present that these Constitutions were lawfully enacted, let us see how strictly they have been obeyed by the Southern Council.

Article X. is as follows: —

> "The Supreme Council shall meet annually at the Grand Orient of Charleston, S.C., on the second Monday of January, at seven o'clock, P.M.; and special meetings may be called by the Sov.·. Gr.·. Commander at any time, to be held at the same place."

Article XI. reads thus: —

> "Seven Sovereign Inspectors-General, the Sov.·. Gr.·. Commander, or Lt.·. Gr.·. Commander, being one, shall constitute a quorum for the transaction of business."

These are all the provisions relative to time and place of meeting and quorum.

In January, 1860, the Council, in accordance with the provisions of the "Constitutions of 1859," attempted to meet at Charleston. "But there not being a constitutional quorum for the transaction of extraordinary business, the labors of the Council were adjourned to be resumed at the city of Washington on the 28th of March, A.D. 1860;" for so the record attested by the Secretary-General, Albert G. Mackey, reads. Now the "Constitutions of 1859" decree that seven shall be a quorum, and that the meetings of the Council shall be held at Charleston. By what authority was the meeting held at Washington? It is worth noticing that at Washington, after great exertions to obtain a full meeting, in view of the public Sorrow Lodge to be held in memory of the Ill.·. Br.·. John A. Quitman, but *nine* members attended out of the twenty-five, to which during the year previous the Council had been increased. But without a quorum how could the Council adjourn to Washington, and how could it adjourn there in any event?

On the 15th of November, 1865, the Southern Council, as we are informed, met at Charleston under the call of the Grand Commander. From a circular of Grand Commander Pike, issued on the 10th of February, 1866, it appears that at this meeting, "notwithstanding the summons issued in due time, the members in attendance were so few, that those who did attend *came near* being unable to transact any business." Did the presence of those who have since been excluded from sitting in that Council enable them to transact business? From the tenor of the circular above referred to, it is evident that the constitutional quorum of seven was not present. The Council, as in 1860, adjourned to meet at Washington on the third Monday of February, 1866, and the circular last referred to has upon it the following:—

> "Postponed by my order to third Wednesday of April.
>
> "Albert Pike, *Sov.·. Gr.·. Commander.*"

No meeting of the Council, it appears, was held "on the second Monday of January," the time for the annual meeting by the "Constitutions of 1859."

It is evident that the meeting of this Council, held at Washington on the third Wednesday of April last, was illegal and without authority. If the meeting held at Charleston on the 15th of November was legal and a quorum was present, it could not be adjourned over the annual meeting which the Constitutions required to be held on the "second Monday of January." If the meeting could have been adjourned rightfully to the third Monday of February by the Supreme Council, the Commander had no power to change it to the third Wednesday of April. The Commander had power and authority to call meetings at Charleston only. So this call of the Council at Washington to meet on the third Wednesday of April was without constituted authority. In fact, the Supreme Council of the Southern Jurisdiction, by its "Constitutions of 1859," cannot legally hold a meeting of its Council at any place but Charleston. From such conduct of its own affairs, such reckless disregard of its Constitutions, does it seem that the Southern Supreme Council would be a proper arbiter to *select* for the adjudication and decision of any matter of importance? Would its opinion unasked carry much weight upon matters requiring nice discrimination and the examination of technical intricacies? Should we not properly say to them, "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye"?

But, Illustrious Princes, there is a more important question to be discussed at some time; and that is: Is there any Supreme Council in existence for the Southern Jurisdiction? It will certainly become a matter of very serious consideration for this Council to determine, whether the Southern Masonic Jurisdiction is not altogether without any legally constituted Supreme Council to govern it, and what action relating thereto this Supreme Body should take in the premises.

In the history of the Southern Council there happened many years since a condition of things not unlike that through which we have passed. The act of deposing our late Commander Raymond, by this Council, has a precedent remarkable for its similarity in the proceedings of the Southern Council. I deem it my duty to give the minute details.

In the early part of the year 1822, the Southern Council was composed of the following Illustrious Brethren:—

Frederick Dalcho, M.D., of Charleston, M. P. Sov. Gr. Commander.
Moses C. Levy, ,, ,,
Isaac Auld, M.D., ,, ,,
James Moultrie, ,, ,,

Of this number, Moses C. Levy was old and infirm, being seventy-three years of age; and although he lived more than ten years after this period, he was unable to attend the meetings of the Council save in pleasant weather at certain seasons of the year. He as well as Dr. Auld and James Moultrie were admitted to the Council in 1802, while Frederick Dalcho was one of the original Council in 1801, and Lieut. Commander at its organization. From 1802 until May, 1822, a period of twenty years, no additions had been made to the Council; so that in the latter year the number of members had dwindled down to four.

In March, 1822, the letter, of which the following is a copy, was addressed to "His Excellency Daniel D. Tompkins, Vice-President of the United States, New York." It is in the handwriting of Moses Holbrook, M.D., one of the signers, afterwards M. P. Sov. Grand Commander of the Southern Council, and indorsed by Ill. Br. J. J. J. Gourgas, then Secretary-General of this Council; it is now on file in our archives.

"To our thrice Illustrious Brother, Daniel D. Tompkins, R.C., K——H., P.R.S., Sovereign Grand Inspector-General of the 33°, and Grand Commander for the Northern District of the United States of America:—

"Health, Stability, Power.

"Illustrious Brother,—Owing to the late war in which our country was engaged, and the death of a great many of its members, the Grand Council of Princes of Jerusalem and the Grand Lodge of Perfection for this State ceased to exist. The Grand Council of the 33° continued to flourish until the death of our Illustrious Brother, Col. Mitchel, who was known to you as Grand Commander. At his death, Dr. Frederick Dalcho became Grand Commander; but he being influenced by certain members of an illegal body established here by Joseph Cerneau and Dewitt Clinton, refused to call his Council together, although there were never less than three Grand Inspectors of said Council in this city at any one time. On the 9th day of February last, our Illustrious Brethren, Dr. Isaac Auld and James Moultrie, R.C., K——H., P.R.S., and Sovereign Grand Inspectors of the 33°, both officers in said Council, called on the said Frederick Dalcho, and requested him to open the Grand Council of Sov. Gr. Ins.-Gen. of the 33°, which he refused to do; on which the aforesaid brothers congregated and established a Chapter of Sov. Princes of R. C. and a Grand Council of Princes of Jerusalem in this city, and gave a charter to said Chapter and Council to make and perfect Masons in the Sublime Degrees to the 18th Degree, agreeably to the Constitutions. The Grand Consistory of Sov. Ps. R. C. and Grand Council of Sov. Gr. Ins. of the 33° will be opened in this city in the month of May by our Ill. Bro. Isaac Auld, acting Grand Commander, he at present being absent from the city.

"We are in a prosperous way, and no doubt with your assistance and that of your Grand Council we shall be able to destroy in this section of the country the influence of Mr. Cerneau and his adherents. We have already put a stop to any more of the fraternity being taken in and duped by these impostors, and have been very active in exposing their illegality; and also published the documents issued in 1814 by our late Ill. Bro. De la Motta, one of which will be handed you by his son, who, we understand, is one of your Council. We solicit your fostering care, and trust you will ever be ready to protect and encourage the honorable proceedings of those whose wish is to add dignity to our sublime institution. As we have been regularly established and chartered, we hope a communication will take place between the two Councils, and your attention to this will be gratefully acknowledged, to which we look with patience.

"Illustrious Brother, we salute you by the sacred numbers.

"Signed,

"James W. Rouse,
"Moses Holbrook,
Committee of Correspondence.

"The following is a list of officers and members of the Grand Lodge of Perfection:—

Sublime Gr. M.	Moses Holbrook, M.D.
D. S. G. M.	H. G. Street, Merchant.
S. S. G. W.	James W. Rouse, Deputy Compt. General State S. C.
J. G. W.	Robert Carr, M.D.
G. O. & K. of the S.	E. Gates, Teacher of Classics.
G. M. of C.	A. McDonald, Merchant.
G. Sec.	Joseph McCosh, Merchant.
G. Tr.	N. Bachelder, Merchant.
C. G.	James Little, Millwright.
G. Tyler	William Dyre, late of the army.

MEMBERS.

M. McKensie, Fred. Rolando, William Wright, Jno. La Roach, Ed. Sebring, Jno. C. Duke, James May, Jno. Lawson, S. M. Hart, Jno. Roche, Henry Cahun, James Moon.

"Direct to Dr. M. Holbrook, Broad Street, Charleston, S.C.

"P. S. Our Ill. Br. Dr. De la Motta will be kind enough to make any explanations which may be required."

Endorsed in the handwriting of J. J. J. Gourgas: "Spring of 1822."

On the ninth day of February, 1822, when Ill. Bros. Auld and Moultrie "*congregated*," as appears by the foregoing communication, and attempted to open the Supreme Council for the Southern Jurisdiction, Moses Holbrook, M.D., Horatio Gates Street, Alexander McDonald, and Joseph McCosh, whose names appear in the above list as officers or members of the Grand

Lodge of Perfection, were created Sovereign Grand Inspectors-General of the 33°, and members of the Supreme Council. At this meeting, Ill. Bro. Isaac Auld acted as Grand Commander. During the year 1822, and probably at the May meeting referred to in the above letter, Frederick Dalcho was deposed from his high office of Sovereign Grand Commander of the Supreme Council, and Isaac Auld became Grand Commander, with Moses Holbrook as his Lieutenant Commander. On the 3d of March, 1825, John Roche, whose name appears in the above list, and on the 28th of October, 1826, Cornelius C. Sebring, who afterwards removed to the city of Mexico, and who is probably the same Sebring mentioned above, were made Sovereign Inspectors-General, 33°, and members of the Council. No more were admitted until 1844.

On the 15th of October, 1826, Isaac Auld deceased, and Moses Holbrook, M.D., who was created a member of the Council under such peculiar circumstances, became M. P. Sov. Grand Commander of the Supreme Council for the Southern Jurisdiction of the United States.

Moses Levy after the accession of Isaac Auld to the Supreme Command occasionally met with the Council, acted with his brethren in their deliberations, and signed his name to many of the official documents of the Supreme Council.

To try this revolutionary act of Ill. Bros. Auld and Moultrie by the rule laid down by Ill. Br. Albert Pike in his address delivered April 19, 1866, before his Council: "It will always remain true, no matter what powers may recognize the Charleston Body," that "it is the issue of a revolt, and a revolutionary movement, against legitimate power; that Ill. Br. Auld" was "not Grand Commander; and that the body of which he" was "Chief is not a lawful Council; but, on the contrary, he and those who with him effected the *coup d'etat* and deposed the Grand Commander were guilty of *lese majeste* and *rebellion*. To sanction such a violent and revolutionary procedure would be to hold that a lawful power could be established by rebellion and treason, by an undisguised and flagrant violation of the oath of allegiance and fealty, taken by every Knight Kadosch and Prince of the Royal Secret. To follow so hideous a precedent would be to overturn and subvert the whole Constitution of the hierarchy, and make of criminal usurpation the foundation of a good title to supremacy."

Dr. Dalcho was not expelled from the Council, but he never after met with his brethren, or co-operated with them, so far as can be ascertained. From the year 1822 the correspondence between the two Councils, thus pleasantly begun, for many years was full and frequent. From this it appears that Dr. Dalcho retained in his own possession everything he had appertaining to the Council, manuscripts and papers of every description, and absolutely refused to deliver them up or to impart any information to the new officers.

In this unfortunate condition of the Ancient Accepted Scottish Rite at the Grand East of the Supreme Council at Charleston, how did this Supreme Council act towards its sister Council? Did its officers go to Charleston, associate exclusively with those who were the hereditary enemies of the Rite, visit their bodies, baptize their children, and encourage them in their opposition to the legitimate Council? By no means. The Grand Commander Tompkins issued no long circulars under his hand and the seal of his arms, urging the imperative necessity of reconciliation, declaring the acts of the true legal brethren of the Southern Council, and the continuance of opposition to their ancient enemies, to be "wholly inconsistent with their professions, duties, and obligations, as Freemasons of the Ancient Accepted Scottish Rite." He sent out no missive as "Constitutional chief and adviser," that the Ill. brethren of the Northern Jurisdiction could visit at their pleasure either of the bodies of the Rite, "without being liable to just censure therefor."

This Council did not assemble and coldly resolve, "That in the opinion of this Supreme Council the action of the Sov. Inspectors-General, 33°, members of the Supreme Council for the Southern Jurisdiction of the United States, who on the 9th of February, 1822, opened the Supreme Council of that Jurisdiction in the absence of the Sov. Grand Commander, was null and void, because the said Inspectors, being but *two* in number, viz., Bros. Auld and Moultrie, did not constitute a quorum for the transaction of business, more especially for the deposing of Ill. Bro. Dalcho."

True to the teachings its officers and members had received from the Ill. De la Motta, the representative of the Southern Council to establish this Supreme Body in the Northern Jurisdiction, and who then had departed this life, they bent all their energies to aid and assist the true and living men, and ever to be honored brethren of the Southern Council, who firmly and valiantly stood at their post of duty. Through the never-ceasing exertions of the officers of this Council, the Southern Supreme Council was saved from utter annihilation. Our archives contain many balustres couched in the most friendly, fraternal, and generous language, attested by the signatures of all the Sov. Inspectors-General of the Southern Council, excepting that of Dr. Dalcho, and solemnly sealed with all the signets of that body, returning most grateful thanks to this Council, and its officers and members individually for the aid and assistance rendered the Southern Council in its day of adversity. Let us carefully preserve them in pleasant memory of the past.

The learned but erratic brother who professes to act as Commander of the Southern Council, on the 22d of March, 1861, in a letter addressed to one of the officers of this Council, said, "I am very clear that Ill. Br. Raymond cannot maintain the position that there were but *four* active members. There were certainly *nine*." In fact, during the unfortunate controversy with our late Grand Commander, Ill. Br. Pike was advising the officers and members of this Council to pursue the course which was finally adopted.

On the 1st of May, 1863, he issued a balustre countersigned by Ill. Br. Albert G. Mackey, Secretary-General of the H. E., warning all "legitimate Masons of the Ancient Accepted Scottish Rite to hold no masonic communication whatever with the said Supreme Council of the United States" (at New York) "or any of its members acknowledging its jurisdiction," and inviting all masonic powers to "denounce said illegitimate body," &c.

On the 15th of July, 1865, the Commander of the Southern Jurisdiction issued a circular, wherein it appears that, forgetful of his past conduct, forgetful of the alliance of friendship which had always existed between the Southern and Northern Councils, of the mutual obligations which had bound them together, of the common interest which affected each alike, and of his solemn duties to the Scottish Rite, he dictated the course which this Council must pursue, with the penalty which would follow disobedience. His Council is termed the Mother Supreme Council, which *will determine* all disputes. "Who can say," writes the Southern Commander, "but that both your bodies might be declared illegitimate? in which case the Mother Supreme Council might feel bound to reclaim the jurisdiction ceded her in 1815." In the name of the Supreme Council for the Northern Jurisdiction of the United States, I declare that such language and such menaces cannot move this Supreme Body one hair's breadth from her line of duty. The territory this Council occupies was never ceded to it. The Constitutions of the Rite guarantee it to us, and in all human probability much more than we now claim. The Southern Supreme Council can never attach it or any portion of it to her jurisdiction. This Council exists by constitutional authority, and not by the magnanimity or caprice of any man or any body of men. The whole style of this circular is unpleasant and offensive, and can only tend to alienate the friendly feelings of the members of this Council towards its distinguished author.

On the 16th of February, 1866, comes another circular from Sov. Grand Commander Albert Pike, wherein he advises the brethren of his jurisdiction that they "are free to visit any subordinate bodies of the obedience of either of the two bodies claiming to be Supreme Councils, the one which has its See at Boston, and the other at New York, without being liable to just censure therefor."

It is matter of common report that the writer of this circular has frequently visited bodies of the Rite which we claim to be illegitimate. But since he has made such visits, it is not known that he has visited any of the subordinates of this Supreme Council.

This circular contains the statement, that the Southern Supreme Council was appealed to "for countenance and support" by this Council. This Council has never appealed to the Southern Supreme Body, nor has its officers or members waited upon that Council at its meetings.

The circular also states that the Southern Jurisdiction has been invaded by this Council, by the deliberate incorporation into its jurisdiction of the State of Missouri. It is my duty to deny this charge and to state that in some of our printed proceedings the word "Missouri," by a misprint, was inserted instead of the word "Wisconsin," which was omitted; and that this Council, although frequently requested, has not trespassed in any form upon the State of Missouri. The particular jurisdiction appertaining to each Council was jointly determined in 1828 by peaceable and friendly negotiations. If this Council is held by the Southern Supreme Body to be an irregular Assembly and an unconstitutional Council, then it is apparent that the Supreme Council at Charleston could find no greater irregularity in our proceedings, if we should extend our labors into the Southern Jurisdiction, than it would if we should confine ourselves to the territory allotted to us by treaty. In this connection I desire to state that I have had frequent complaints of late that one at least of the Sovereign Grand Inspectors-General of the Southern Council has exercised his functions within this jurisdiction, and has conferred the sublime and exalted degrees upon brethren residing in our territory.

On the 19th of April, 1866, Ill. Br. Albert Pike, at Washington, D.C., delivered an address before his Council, "relating to difficulties in Northern Jurisdiction," which, together with the report of a Committee upon the same subject, I have the honor to lay before you. The report and address have been printed and circulated in our jurisdiction. The address is characterized by the most severe invective against our Council and some of its officers and members. The writer, stung to the quick by newspaper articles upon his course and conduct, addresses his Council under great personal feeling and strong excitement, and charges this Supreme Body with bringing "railing accusations against" him, by our "official organ." It is not necessary for me to say that this Council has no official organ, and that it is not responsible for any article which may be published in the newspapers and periodicals of the day. To use the author's own language on the first page of the address, "The ebullitions of an anger that is both unprovoked and impotent are fit only to provoke a smile *Vindico me ab illis solo contemptu.* It was well said once, '*Regium est cum bene feceris male audire.*' To be severe, invective must be *true;* and women, not men, should scold."

It is matter of the deepest regret that the intimate and friendly feeling which has always existed between the two Councils North and South has of late been interrupted, and that the Sovereign Grand Commander of the Southern Council has found it necessary to be antagonistic to this Supreme Body. It is not uncharitable to suppose that his judgment has been warped, his better reason misled, and his memory weakened, by influences to which allusion need not even be made.

But, Ill. Princes, this Supreme Council stands upon too sure foundations to be shaken by any unpropitious wind which may happen to blow from any point of the compass. The Ancient Accepted Scottish Rite is too well established in this jurisdiction to be affected in the least by the prejudice or ill-will of any one man, however great his learning, extensive his accomplishments, or exalted his station may be.

I am in the possession of information that the Ill. Br. Albert Pike, who claims to be M. P. Sov. Grand Commander of the Southern Council, during the last year has invaded our jurisdiction, and within certain bodies in the city of New York, not among our subordinates, has performed the so-called rite of Masonic Baptism, to the great scandal of Masonry as well as of religion. The history of the Ancient Accepted Scottish Rite furnishes no precedent for the practice of this blasphemous ceremony in this jurisdiction at least. It is cause of great grievance on our part that this ceremony was had within the limits of our authority, and that its performance has attracted the notice of the secular press, and called down upon our Order the indiscriminate condemnation of good men. As a Mason and a Christian man, I denounce this whole ceremony in all its parts and points to be irregular and irreligious, as appertaining to the Ancient Accepted Scottish Rite in no particular; as irrelevant and unknown to its ritual, as unmasonic and contrary to the whole spirit of our institutions, and as a practice and ceremonial calculated to bring upon the Order of Masonry, in all its branches, the contempt and detestation of every Christian in the land.

THE MASONS AND THE CHOLERA IN FRANCE.

THE "Trowel" gives the following, translated from the "Bulletin" of the Grand Orient:—

The "*Courrier du Gard,*" Nov. 21, 1865, says: The Masonic Lodge at Nimes has addressed the following letter to the Mayor, which we are happy to be able to reproduce:—

> "MONS. LE MAYOR — The Freemasons of Nimes, obedient to the first of their duties, the practice of charity and love for their fellow-creatures, have the honor to inclose you the sum of two hundred francs, to be used for the purpose of aiding, without distinction of creed, indigent families attacked with the cholera.
>
> "Praying the Eternal to guide them always in the path of virtue, and to keep them good citizens, they pray you also to believe in their respectful devotion.'"

The "Bulletin" says: Among all the Lodges of the jurisdiction, that at Toulon, *La Reunion,* merits special mention for the conduct of its members during the raging of the epidemic. We ought to give the names of all in order to do them justice; for all have merited praise — all have devoted themselves to the dangerous duty. On the 11th of September, when the cholera was announced, but when nothing more could be done to prevent the terrible effects of the scourge, the Senior Warden, in the absence of the Master (a Surgeon in the navy, at that time away on duty), addressed a letter to the Mayor of the city, putting at the disposal of the local authorities the Lodge and all the brethren.

On September 18th, the disease having increased its ravages, the Mayor requested the brethren to give their assistance to the cholera patients. Then each one repaired to the hospital of his quarter, and the whole city remarked the devotion of the brethren. Several of the members were attacked by the disease, but no sooner had they recovered than they resumed their services against the epidemic. The orator of the Lodge, Bro. Anselme, has succumbed to the terrible disease, leaving a widow and child, whom the Lodge will not abandon. So much zeal, such self-denial, ought to have attracted the attention of the authorities. It is therefore with pleasure we reproduce the following letter:—

"Department of the Var, Mayor's Office, Toulon.

["No. 636.]

"SIR, — The public voice has already rewarded for their noble devotion the members of the Lodge *La Reunion,* who since the 18th of September have responded to the appeal that you had addressed to them in my name. May they be pleased to accept the expression of my profound acknowledgment. It is truly a great honor to make it all one's glory to help the sick and the unfortunate, and to give one's life to them in a time of calamity.

"A grateful population will not forget the good you have done and the heroism you have shown. Accept, sir, the assurance of my highest consideration.

"AUDEMAR, *Mayor of Toulon.*"

We are also happy to add that the Prefect of the Var, coming to Draguignan at two several times, and passing through the hospitals, witnessed there the service rendered the sick by the Freemasons, and made the remark aloud, "He had pressed the hands of some of the brethren, who, in that pressure, wholly cordial and entirely sympathetic, had found the recompense for their courageous devotion."

The foregoing is the best response that can be made to the detractors of Freemasonry.

PRESENTATION OF BANNERS.

AT the burning of Freemasons' Hall, in 1864, the DE MOLAY ENCAMPMENT, in common with the other masonic bodies, lost their entire regalia, including their banners. The loss of the latter had never been supplied. In view of this circumstance, the ladies of the members, at the suggestion and through the personal exertions of the Misses Mary Ann and Louisa Wood (daughters of Sir Charles M. Wood, a member of the Encampment,) took the matter in hand, and raised a sufficient sum to purchase a new set to be presented to the body. The presentation took place at Freemasons' Hall, on Thursday evening, May 24, in the presence of about three hundred Sir Knights and ladies. The presentation address was made by Miss Mary Ann Wood, and was well conceived and appropriately delivered, as was also the reply by the Commander Sir William F. Davis. At the conclusion of this ceremony, the hall was cleared, and the remainder of the evening was devoted to dancing and social enjoyment.

The entertainment was furnished by Bro. Tarbell in his best style, and with his usual good taste and liberality. The tables were beautifully spread and profusely decorated with flowers. The confectionery was from the well-known establishment of Bro. Charles Copeland of Court Street, who, in connection with Bro. Tarbell, is to be the future occupant of the large and elegant stores in the new Masonic Temple. The banners were painted and finished by Bro. T. C. Savory of this city, and are finely executed.

The occasion was altogether a very pleasant and joyous one.

ANNUAL CONVOCATION OF THE SUPREME COUNCIL, 33°, NORTHERN JURISDICTION, U. S. A.

THE Supreme Council of Sovereign Grand Inspectors-General of the Thirty-third and last Degree of the Ancient Accepted Scottish Rite for the Northern Masonic Jurisdiction met at its Grand Orient, in Freemasons' Hall, in Summer Street, Boston, at ten o'clock in the forenoon, on Wednesday the second day of the Hebrew month Sivan, A.M. 5626 (16 May, A.D. 1866).

At the appointed hour the Supreme Council was opened in Ample Form, and the divine blessing invoked by the Rev. and Ill. Br. Charles H. Titus of Rhode Island. The following officers and Inspectors-General were present: —

Ill.·. Br. Killian H. Van. Rensselaer . . .	M.·. P.·. Sov.·. Gr.·. Commander.
„ „ Josiah H. Drummond	P.·. Lieut.·. Gr.·. Commander.
„ „ Nathaniel B. Shurtleff	Ill.·. Secretary-Gen.·. H.·. E.·.
„ „ Abner B. Thompson	„ Treasurer-Gen.·. H.·. E.·.
„ „ Charles C. Dame	Assistant to Treasurer-Gen.·. H.·. E.·
„ „ Hosmer A. Johnson, *as*	Ill.·. Grand Minister of State.
„ „ Nathan H. Gould, *as*	„ Grand Master of Ceremonies.
„ „ Benjamin Dean	„ Grand Captain of the Guard.
„ „ William S. Gardner, *as*	„ Grand Marshal.
„ „ Charles W. Moore	„ Grand Standard-Bearer.

Deputies.

Ill.·. Br. William S. Gardner, for Massachusetts.
„ „ Nathan H. Gould, for Rhode Island.
„ „ Charles W. Carter, for Connecticut.
„ „ Joseph D. Evans, for New York.
„ „ Enoch T. Carson, for Ohio and Indiana.
„ „ D. Burnham Tracy, for Michigan.

Other Active Members.

Ill.·. Br. Ammi B. Young, of Washington, D.C.
„ „ William Parkman, of Boston, Mass.
„ „ Winslow Lewis, of Boston, Mass.
„ „ Heman Ely, of Elyria, Ohio.
„ „ Robert H. Foss, of Chicago, Ill.
„ „ John H. George, of Concord, N.H.
„ „ H. Stanley Goodwin, of Harrisburg, Penn.

Emeritus Member.

Ill.·. Br. Charles Levi Woodbury, of Boston, Mass.

Honorary Members.

Ill.·. Br. Edward P. Burnham, of Saco, Me.
„ „ Moses Dodge, of Portland, Me.
„ „ M. F. King, of Portland, Me.

Ill.·. Br. Albert R. Hatch, of Portsmouth, N.H.
„ „ Newell A. Thompson, of Boston, Mass.
„ „ John McClellan, of Boston, Mass.
„ „ William Sutton, of Salem, Mass.
„ „ Joel Spaulding, of Lowell, Mass.
„ „ Robert B. Hall, of Plymouth, Mass.
„ „ Marshall P. Wilder, of Dorchester, Mass.
„ „ Charles C. Dame, of Newburyport, Mass.
„ „ Jonathan T. Spaulding, of Lowell, Mass.
„ „ Samuel K. Hutchinson, of Lowell, Mass.
„ „ Charles B. Hall, of Boston, Mass.
„ „ William F. Salmon, of Lowell, Mass.
„ „ E. Dana Bancroft, of Groton, Mass.
„ „ William W. Baker, of Boston, Mass.
„ „ Edward Stearns, of Lincoln, Mass.
„ „ Charles H. Titus, of Phenix, R.I.
„ „ Joseph K. Wheeler, of Hartford, Conn.
„ „ Henry L. Parker, of Norwich, Conn.
„ „ Alfred Creigh, of Washington, Penn.
„ „ Harmon G. Reynolds, of Springfield, Ill.
„ „ Vincent L. Hurlburt, of Chicago, Ill.
„ „ Gilbert R. Smith, of Chicago, Ill.
„ „ William H. Turner, of Chicago, Ill.
„ „ Rufus W. Landon, of Niles, Michigan.

The following States were represented: Maine, Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, Ohio, Indiana, Illinois, Michigan, and the District of Columbia. On the first and second days of the session, the proceedings were entirely of a business character preliminary to the main objects of the meeting.

On Thursday evening, the Council partook of a banquet given by the members of the Rite in Massachusetts, at which there was a large attendance of the fraternity. Many addresses were made by the brethren, which were listened to with the greatest attention and delight. Among the speakers were the Grand Commander Killian H. Van Rensselaer, Hon. J. H. Drummond of Maine, John D. Caldwell of Ohio, Rev. Dr. Tiffany and Dr. H. A. Johnson of Chicago, Mayor Caven of Indianapolis, Dr. Creigh of Washington, Pa., H. G. Reynolds, Esq., of Springfield, Ill., and by several of the distinguished Freemasons of Massachusetts. The Annual Address of the Grand Commander was delivered in the forenoon.

On Friday much business of importance was transacted; and the time for the triennial election of officers having arrived, the Supreme Body was organized by the choice of the following persons, the Grand Commander holding over, his term of office being for life, except in case of resignation or removal for good cause. The officers of the Council for the three ensuing years are: —

Ill.·. Br. Killian H. Van Rensselaer, of Ohio	Grand Commander.
„ „ Hon. Josiah H. Drummond, of Maine . . .	Lieut.·. Gr.·. Commander.
„ „ Gen. Abner B. Thompson, of Maine	Treasurer-General.
„ „ Nathaniel B. Shurtleff, M.D , of Massachusetts	Secretary-General.
„ „ Hosmer A. Johnson, M.D., of Illinois . . .	Minister of State.
„ „ Rev. David Burnham Tracy, of Michigan . .	Master of Ceremonies.
„ „ Hon. Benjamin Dean, of Masaschusetts . . .	Captain of the Guard.
„ „ Heman Ely, of Ohio	Marshal.
„ „ Charles W. Moore, of Massachusetts	Standard-Bearer.

The deputies for the States are: —

Ill.·. Br. William P. Preble, for Maine.
„ „ William S. Gardner, for Massachusetts and Vermont.
„ „ Nathan H. Gould, for Rhode Island.
„ „ Charles W. Carter, for Connecticut.
„ „ Joseph D. Evans, for New York.
„ „ Joseph H. Hough, for New Jersey.
„ „ Anthony E. Stocker, M.D., for Pennsylvania.
„ „ Enoch T. Carson, for Ohio and Indiana.
„ „ Benjamin F. Patrick, for Illinois and Wisconsin.
„ „ Hon. Harmon G. Reynolds, of Illinois, for the country west of the Mississippi River.

The Deputy for Michigan, Rev. D. B. Tracy, resigned his office; and the vacancy has not been filled, but is left for appointment by the Grand Commander.

On Friday evening, the Supreme Council by invitation visited Boston Consistory, where they witnessed an exemplification of the work of the thirtieth degree, by James A. Fox, assisted by about thirty of the brethren, in the presence of about two hundred Sublime Princes. The regalia and apparatus of the Consistory were appropriate and in full character. The admirable and harmonious appearance of the Consistory, heightened by the splendid and rich regalia of the Council, gave to the whole scene a magnificence never before witnessed in Masonry in Boston.

Reports from all the State Deputies were presented, read, and accepted. These represented the rite to be in good condition in the States generally.

The following Ill. Princes were raised to the grade of Sov. Grand Inspectors-General of the Thirty-third Degree: —

Ill.·. Br. George Warren Pettee, of Chicago, Ill.
„ „ Henry Collins Ranney, „ „
„ „ Rev. Otis Henry Tiffany, „ „
„ „ Benjamin Franklin Patrick „ „
„ „ James Eastman Johnson, of Centreville, Mich.
„ „ George Hoadly, of Cincinnati, O.
„ „ Edwin Augustine Davis, of Indianapolis, Ind.
„ „ William Power Innes, of Grand Rapids, Mich.
„ „ Enoch Bunker Stevens, of Chicago, Ill.

Ill.·. Br. Isaac Whittier, of Pittsburgh, Pa.
„ „ Otis Cole, of Rochester, N.Y.
„ „ John Caven, of Indianapolis, Ind.
„ „ Charles Eugene Meyer, of Philadelphia, Pa.
„ „ John Vallerchamp, of Harrisburg, Pa.

Sixty-one Sovereign Grand Inspectors-General were present during the session.

The labors of the Supreme Council were completed on Saturday noon; and the Council closed until its next annual meeting, which will take place in May, 1867.

The Grand Consistory, which is a representative body connected with the Supreme Council, also assembled on Wednesday, nearly two hundred delegates from the subordinate bodies in the jurisdiction being present. ' The following officers were elected for the year: —

Ill.·. Br. William H. Turner, 33°, of Illinois . . .	Pres.·. Gr.·. Commander.
„ „ Alfred Creigh, 33°, of Pennsylvania . . .	Lieut.·. Gr.·. Commander.
„ „ Charles W. Carter, 33°, of Connecticut . .	2d Lieut.·. Gr.·. Commander.
„ „ C. Levi Woodbury, 33°, of Massachusetts .	Minister of State.
„ „ John D. Caldwell, 32°, of Ohio	Chancellor.
„ „ Rev. Charles H. Titus, 33°, of Rhode Island	Chaplain.
„ „ Edwin A. Davis, 33°, of Indiana	Master of Ceremonies.
„ „ C. G. Pickering, 32°, of New Hampshire .	Introducer.
„ „ William R. Clapp, 32°, of New Jersey . .	Standard-Bearer.
„ „ Edward P. Burnham, 33°, of Maine . . .	Captain of the Guard.
„ „ J. Eastman Johnson, 33°, of Michigan . .	Hospitaller.
„ „ Eben F. Gay, 32°, of Massachusetts . . .	Sentinel.

The deliberations of this body were of the most harmonious character throughout the whole session; and much good to the Rite will undoubtedly result therefrom. Eighty-one working bodies made returns; and these, with several others, were represented in the meeting. The session of the Grand Consistory was finished on Friday.

At no time in the history of Masonry was the Order in more successful operation than at the present time under the venerable Van Rensselaer. His most admirable address, which according to custom was delivered in Grand Consistory, was listened to with much interest, and a portion of it was ordered to be printed for distribution among those who feel an interest in the Ancient Accepted Scottish Rite. The whole proceedings of the session, which will contain several reports of great value and importance, will be printed in accordance with the usual practice.

Expulsion. — Louis Follet was expelled by Burlington (Vt.) Encampment on the 16th May last.

PILGRIM ENCAMPMENT, LOWELL.

The Grand Master of the Grand Encampment, M. E. Sir Charles H. Titus, accompanied by a delegation of his officers and a large number of the Commanders of the Encampments in the jurisdiction, made an official visit to this fine body of Templars at Lowell on Friday evening, the 30th of March last.

The Order of the Temple was conferred by Sir William F. Salmon, Commander, with great solemnity and effect, — the singing and chanting adding much to the interest of the occasion. It being Good Friday, Rev. Dr. Edson read from the base of the triangle the lessons and collects of the day. Immediately after the candidate was installed, the Commander, in behalf of Pilgrim Encampment, unveiled an elegant oil-painting of Sir William North, more familiarly known to the brethren of Lowell by the name of Father North, who has been Prelate of the Encampment since its establishment under dispensation in 1855. The painting has much merit, and is a life likeness of this good old man. It is suspended in the Asylum over the Prelate's chair. The Commander, in eloquent language, also presented to the venerable Prelate an expensive gold-headed cane, wherewith to support him in his declining years. The remarks of Father North on receiving these marks of favor and esteem from his companion Knights, were full of feeling and tenderness. He stated that every Knight created in the Encampment had been obligated by him, and that during the eleven years he had held the office of Prelate, he had been absent from the meetings of the Encampment but twice, — *once* when summoned by the Grand Master of Masons to perform official duties, and *once* when absent from the State. We have no truer Sir Knight among us, and none more dearly beloved, than our venerable brother; and we feel a more than ordinary gratification that our friends at Lowell have so delicately and appropriately paid him a compliment so eminently his due.

TWENTY-FOURTH OF JUNE.

The Grand Master of Illinois has issued the following official circular to the Lodges of that State: —

"Office of the Acting Grand Master, Decatur, Ill., April 24th, 1866.

"To the Constituent Lodges of the State of Illinois.

"Gratitude to Almighty God, whom we regard as the Supreme Ruler of the Universe, and by whose blessing peace has been restored throughout our borders, would seem to call on us, as members of the *mystic tie*, for some public expression of our sense of obligation. No class of men has felt more deeply the evils of civil war, nor obeyed more promptly the call of their country to put down rebellion against the government, than Masons; neither has any been better represented in proportion to numbers.

"In this, as in all similar rebellions, there has been, doubtless, difference of opinion, and in some cases alienation of feeling, among the Craft. Greatly desiring the most perfect harmony throughout the Masonic world, and in this grand jurisdiction particularly, I would recommend to all Lodges in this State the observance of the twenty-fourth day of June next (the anniversary of St John the Baptist) as a festival. And I would further suggest that from five to fifteen Lodges meet at some central point to be agreed upon, and join heartily in an "old time" celebration, that the cement of Brotherly Love may be liberally spread, and "union, one and inseparable," be thereby secured throughout the State.

"Truly and Fraternally,
"J. R Gorin, *Acting Grand Master*."

The suggestion is a good and proper one, and will probably be followed by the Lodges in other jurisdictions.

MASONIC CHIT-CHAT.

Supreme Council. — We have given up a larger portion of our pages the present month to the interests of the Supreme Council for the Northern States than we are accustomed to devote to any one subject. The late meeting of the Body was the largest, in point of attendance, and the number of subordinates represented, ever held in this country, and, so far as any record exists, in the world. The proceedings were important, and were conducted with entire harmony. There was but one opinion, one sentiment, and one decision, in relation to the mad and mischievous course of the Southern body, but it was not regarded as a matter seriously affecting any other interest than its own. It is not in a condition to dictate to the North, nor are the wild edicts of its erratic "Chief" calculated to command respect in any quarter. We shall hereafter give such additional parts of the proceedings had at the late meeting as we may judge will be acceptable to our readers.

Impostors and Expulsions. — Sidney Norcross of Fort Smith, Ark.; Wm. T. Miller, New York, expelled; Mrs. McMillen and Mrs. A. Doone, Ky., impostors; John Baptiste Ballaro, an Italian, Kansas; Wm. S. Reed, M. J. Enright, Illinois; M. J. Goodrich, Wisconsin. All these persons assume different names as they travel through the country, and the only remedy that we have, and that not a certain one, is to require in all cases, a certificate or diploma, with the seal of the Lodge to which they claim to belong.

At the annual conclave of Burlington Commandery No. 2, Knights Templars, held at their Asylum, in Burlington, Vt., on Wednesday, May 16, 1866, the following officers were elected: Commander, Eminent Sir George W. Beckwith; Generalissimo, Sir Russell S. Taft; Captain-General, Sir William K. Taft; Prelate, Sir Leverett B. Englesby; Senior Warden, Sir Edward A. Jewett; Junior Warden, Sir Ormond Cole; Treasurer, Sir Samuel S. Brown; Recorder, Sir W. H. S. Whitcomb; Standard-Bearer, Sir William Brinsmaid; Sword-Bearer, Sir William F. Bowman; Warder, Sir P. D. Ballou; First Captain of the Guard, Sir Luman A. Drew; Second Captain, Sir James S. Gill: Third Captain, Sir S. S. Churchill; Commissary and Sentinel, Sir James Urquhart.

Silver Wedding. — We see by the Northampton "Courier" of the 15th ult., that our Brother David W. Crafts, D. D. G. M., of that place, celebrated his "silver wedding" on the preceeding Friday evening, on which occasion he was honored with a large attendance of his friends and masonic brethren, and complimented by the latter with a handsome tea-service of silver, and by the former with a variety of useful silver articles. Some two hundred persons were present, and the occasion was a very pleasant one.

Aged Masons. — A correspondent at Burlington, Vt., writes as follows: —

"I noticed in a late number of your valuable Magazine that you give the masonic age of several old Masons.

"Sir Knight Uziel Piersons, one of our most worthy Masons, has been a Mason fifty-five years, and says in this county (Chittenden) there as many as twenty that have been Masons more than fifty years. Sir Knight Piersons is as bright and active as the average of men at fifty years of age."

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REJECTED CANDIDATES.

Pittsfield, May 15, 1866.

C. W. Moore, Esq.

Dear Sir and Brother, — Allow me to propound a simple question in masonic jurisprudence.

L—— petitions B—— Lodge, in the town of A——, in due form, to receive the degrees of F. & A. M's.

His petition is rejected. L—— afterwards removes to P——, and a year or two after his residence in P——, makes application to M—— Lodge, to receive the degrees there. M—— Lodge is located in P——. The petition is duly referred; favorable report; M—— Lodge unanimously elect L—— to receive the degrees.

Can they legally proceed without the consent of the Master, one Warden, and three members of B—— Lodge? (*Vide* "Pocket Trestle-Board," page 61.) In other words, Is there any masonic statute of limitation? Or does a man forever go under the ban of having been rejected, in this State, so as to be under the necessity of applying, *semper et ubique*, to the Master, &c., of the Lodge where he was once rejected?

I inquire for the purpose of getting a practical interpretation, especially of the 10th clause on page 61 of "Pocket Trestle-Board."

Your views will greatly oblige yours ever, L. H. G.

The section in the "Pocket Trestle-Board" referred to by our correspondent is as follows: —

"A rejected candidate cannot, in Massachusetts, be initiated in any other Lodge, without the recommendation of the Master, one Warden, and three members of the Lodge in which he was rejected. A more general rule is, that he cannot be initiated until after the expiration of six months or a year from the date of rejection. Our own opinion is, that he should be initiated whenever the Lodge which had rejected him can properly receive him; that is, when the cause of the rejection is removed, be the time longer or shorter; and this can be ascertained only by a new proposition, to be received at the discretion of the Master. There is no justice in keeping him a year under the imputation of the rejection, if it can be sooner removed."

It is a rule of universal application in Masonry, that a candidate, having been once rejected, cannot subsequently apply to any other Lodge for admission, the original Lodge having and retaining exclusive masonic jurisdiction over him until it voluntarily relinquishes it, or until it is terminated by some constitutional provision of the Grand Lodge to which it is subordinate. The object of the rule is to render it difficult, if not impossible, for an unworthy applicant, who has been rejected by the Lodge where he is known, to gain admission to the Institution through a Lodge located where he is unknown; and, being of universal application, it is equally operative and binding on all Lodges throughout the country. There is not, however, we regret to say, that uniformity in the conditions with which a majority of our Grand Lodges have thought proper to incumber it that is desirable, and which is necessary to render its practical operation complete and effective.

The law, as it exists under the authority of the Grand Lodge of this Commonwealth, is correctly stated in the opening sentence of the paragraph given above from the "Pocket Trestle-Board"; and our correspondent will perceive that it admits of no qualification or limitation. It is clear and positive in its terms; and the only admissible exception to it would be in a case where the rejecting Lodge had ceased to exist. In the happening of such an event, a compliance with its requirements being impossible, the candidate would doubtless be at liberty to apply to any other Lodge within whose jurisdiction he might reside; and such Lodge, with a knowledge of the previous rejection (to be ascertained in the ordinary way), would also be at liberty to dispose of the application in such manner as its own judgment, with a proper regard for the interests of the Institution, should determine.

The rule may, in exceptional cases, operate with some severity; but, as a general regulation, it is undoubtedly a wise and conservative one. Any law on the subject less stringent in its provisions could scarcely fail to introduce causes of complaint among the Lodges in different parts of the country, and to expose them and the Institution generally to an additional risk of admitting unworthy members. The rule cannot, therefore, be too carefully preserved or rigidly enforced. As we have already said, it is of universal application, and is so regarded by nearly every Grand Lodge in the country, though in some jurisdictions it exists in a modified form. The Grand Lodge of the District of Columbia, for example, forbids the initiation of a rejected candidate in another Lodge until the expiration of one year after his rejection, and then only upon the recommendation of seven members of the original Lodge, if it be in existence, of whom three must be the Master and Wardens. Virginia modifies this rule, and allows the candidate to be initiated in any Lodge after one year from the date of his rejection, without the recommendation. Georgia, Florida, Alabama, and Louisiana make no exceptions, but require the recommendation of the rejecting Lodge. Illinois demands the unanimous consent, and Michigan the written recommendation, of the Master and Wardens of the rejecting Lodge. Iowa goes one step further, and requires that the rejected candidate shall not only apply to the same Lodge, but that the Lodge shall not act upon the second petition, "except all the members be present who acted in the instance of the rejection, unless by special dispensation of the Grand Master." And Ohio requires that its Lodges shall "satisfy themselves, by a test or otherwise," that the candidate has not previously been rejected in some other Lodge. We need not multiply these authorities. Enough have been cited to show the general prevalence of the rule, and the importance that is everywhere attached to it.

The fact that, as in the case presented by our correspondent, the candidate does not now reside in the State where the Lodge which rejected him is located, does not change the force of the rule, or impair its universality, though it may justify a constructive modification of its terms. For example, by the law as it exists in Massachusetts, a candidate who has been rejected by one Lodge cannot be received by another in this jurisdiction, without the consent and *recommendation* of the Master, one Warden, and three members of the first Lodge; but this rule has been so construed in practice, as that, when the rejected candidate comes from a foreign jurisdiction, and has acquired a legal residence in this State, the *consent* alone of the foreign Lodge has been deemed to be sufficient. This construction rests on the presumption that such consent would not be given in a case where substantial and positive objections are known to exist. The propriety of it is further justified by the circumstance that cases frequently arise where the candidate, having removed from his former residence, allows a period of one, two, or more years to elapse before he renews his application to the Lodge in his present place of abode. In such cases, the presumption is, that the responsible officers of the rejecting Lodge may have been changed, and that their successors know little more of the candidate than what appears of record; and are not, therefore, qualified to recommend him to a sister Lodge as worthy of its confidence and acceptance. All that can reasonably be asked under such circumstances, is, that the original Lodge will relinquish its jurisdiction in the case. And this will seldom be withheld, unless for such substantial reasons as should forever exclude the petitioner from the privileges of the Order. This course throws the responsibility of his admission upon the second Lodge, within whose jurisdiction he resides, and where it properly belongs.

As a final answer to the inquiries of our correspondent, we beg to say: 1. That the rule, as it exists in Massachusetts (the rejecting Lodge, and that to which the second application is made, being both located in the jurisdiction), admits of no change or limitation. 2. That the candidate having been rejected by a Lodge under a foreign jurisdiction, the *consent* alone of that Lodge is sufficient to authorize the second Lodge to entertain his petition.

And we may be allowed to suggest, in conclusion, that if this last rule were adopted as the uniform rule throughout the country, it would afford all the protection of which the case admits, and secure greater efficiency and unity in practice.

THE CHAPTER DEGREES IN THE LODGE.

"A brother was elected Master in a Lodge of which I am a member, who has never served as Warden or Master, and his election is justified upon the ground that he has received the higher degrees. Is that right or masonic?"

If we had not been accustomed for over thirty years to meet such points, we should be inclined to think that the brother who gave the above reason was insincere, or using his reason as a subterfuge for want of a better. But we have learned that there are sincere persons who have such reverence for what is beyond them, that they are oblivious to the excellence and importance of their own rights and privileges. We have respect for all legitimate Masonry. We underrate no part of it. But the Master Mason's degree is inferior to no degree conferred by mortal, and is the governing degree in Masonry. Symbolic Lodges, or, to use a more familiar term, blue-lodge Masonry, knows nothing of higher degrees. There can be no Chapters without Lodges, no Councils in the absence of Lodges and Chapters. There can be no Lodges of Perfection, no Councils of Princes, no Chapters of R. C., or Sovereign Consistories without the Master Mason's degree and the Master Mason's Lodge. No brother gains any superiority in rights or privileges in a Master Mason's Lodge because he has taken higher degrees. — *Trowel.*

THE SOUTHERN SUPREME COUNCIL.

[Extract from a Report made to the Sovereign Grand Consistory by a Committee of Nine, who were appointed immediately on the organization of that body to inquire into and report on certain statements in a report purporting to emanate from a Committee of the Supreme Council for the Southern Jurisdiction of the Ancient Accepted Scottish Rite.]

Your Committee to whom was referred . . . . beg leave to report—

That they have carefully examined several printed documents purporting to emanate from a neighboring independent jurisdiction of the Ancient Accepted Scottish Rite; and while they are unable to find any conclusive evidence that the supreme authority in the Southern Jurisdiction of the United States has authorized their issue, yet they cannot doubt that these documents have been prepared and put in circulation through the efforts of several members of that jurisdiction. The evident object of these publications is to interrupt the harmony existing between this Supreme Council and the subordinate bodies under its authority, and to sow doubts and dissensions in this Holy Empire. Other objects may be inferred.

Your Committee have given to these suggestions of doubts concerning the organization of the Supreme Council their careful attention; and they report that it is a matter without contestation that the Northern Jurisdiction for the United States of America was provided for, and directed to be established, by the ancient Constitutions and decrees of the sovereign authority of the Ancient Accepted Scottish Rite, at the time when the one sovereign power of the Rite throughout the world meditated and prepared for the re-organization of this Rite into separate independent sovereignties for each nationality, and the extinction of the universal central power, to take place after the death of Frederic the Great of Prussia (1786). Equally also is it uncontested, that, in the year 1813, the Supreme Council for this jurisdiction was lawfully created according with usage, and that the previously existing bodies of this Rite in this jurisdiction gave in their allegiance to it, and the Council proceeded in the legitimate exercise of its functions to cultivate the Rite within this jurisdiction, and to administer its government, entertaining harmonious relations and correspondence with the Supreme Councils of other Sovereign Jurisdictions, including the Southern Jurisdiction of the United States, and so continued up to the year 1866. In the year 1860, certain grave events of internal policy occurred in the Supreme Council for this jurisdiction, which now are made the subject for comment by persons belonging to and living within a foreign jurisdiction, and are suggested as causes for seeking through such interference to overthrow the present organization of the Rite in this jurisdiction, and to usurp, from the bodies composing it, their rights of self-government under masonic institutions. Pretensions so contrary to the sovereignty of this jurisdiction, and so derogatory to the capacity and will of the members of this Rite within its boundaries to manage their own internal affairs, and so adverse to the spirit of Masonry, demand, in the opinion of this Committee, prompt and peremptory opposition; acquiescence in them could not co-exist with personal self-respect or honorable adhesion to our masonic obligations.

The peculiar organization of the Ancient Accepted Scottish Rite may be briefly stated. It has two divisions, one relating to its various masonic degrees, ritual and philosophic teachings, which are of world-wide obligation, and constitute the ties which bind in love and fraternity the members throughout the world, and unite them in harmonious moral worship of their Creator and Redeemer; the other concerns the executive power for the administration of the affairs and policy of each jurisdiction, and is the object of this attack. The political power is divided between the Supreme Council on the one hand and the assembly of the subordinate bodies of the Rite in Sovereign Grand Consistory under certain limitations and restrictions not necessary to be repeated here. Among other points, the Supreme Council substantially holds all the powers of a Grand Master of a State in York Masonry, when it meets the general body of the Order in assembly for purposes of legislating for the good of the Order.

Without going into detail or demarcations, the whole political power is included within the body of the Order for the jurisdiction; and no part of it resides in any foreign jurisdiction, or in any aggregation of foreign jurisdictions. The Supreme Council for France, in 1862, May 25, repelled the endeavors of Marshal Magnan to usurp a control over them under the pretended authority of the Emperor, and its Commander added to the denial of his right so to do these words, significant of the absolute independence of the Order, "If the Emperor thinks he ought to dissolve us, I shall submit without a protest; but as no law obliges us to be Masons in spite of ourselves, for my own part I shall withdraw myself from your domination." The noble conduct of the Ill.·. S.·. C.·. Viennet met a responsive echo in the breasts of his subordinate Lodges, — the Emperor refrained, and the Scottish Rite rested free in the midst of Imperial France. In the analogies of political life the independent right of every nation to form its own frame of government, to freely regulate its internal affairs, and to hold any of its officials to account for their official conduct without interference from foreign nations, is a recognized axiom of government. The Scottish Rite claims for itself within this jurisdiction the like sovereignty over its own affairs. The internal arrangement of its powers and mode of their political exercise concerns itself; and in case of failure in performance of duties by a subordinate, it will provide its own remedy, if it has not previously done so; it will repair a damage, supply an omission, remedy a fault, or cure a neglect in its internal policy, according to its own views of right, and in the forum of its own masonically-enlightened conscience. These are natural inherent powers of absolute sovereignty, acting at its pleasure, *ex post facto*, or by prior ordinance.

The grave event occurring in 1860, was the misconduct in office of the then M.·. P.·. Sovereign Grand Commander of the Supreme Council, Edward A. Raymond, and of the Illustrious Treasurer-General, Simon W. Robinson.

The executive powers of the Order, as before remarked, are vested in the Supreme Council; as also other powers which formerly were reposed in the supreme head of the Order. In consequence of the misconduct and usurpation of M.·. P.·. Sov.·. Grand Commander Raymond, and the wilful and voluntary desertion of his duties as the presiding officer of the Council, it became necessary for the Supreme Council to suspend him from his official station, and supply a temporary presiding officer, that their deliberations might continue in due form. These causes are stated in the preamble and resolve of the Council, Aug. 24, 1860. At the annual meeting, May, 1862, in consequence of continued neglect and misconduct, he was formally tried and deposed, — as was also the Treasurer, — and new officers elected in their places. It may be here remarked that the subject of offence, and the remedy therefor, were both matters internal to this jurisdiction, domestic to the Rite, and to be properly dealt with under its independent powers, exclusive of foreign intervention; and your Committee might well rest with the assurance that the Supreme Council and the Sovereign Grand Consistory having fully acquiesced and confirmed the doings in the matter, the subject is foreclosed to all masonic bodies of foreign jurisdictions who heretofore had recognized the Scottish Rite existing here from 1813.

Your Committee have no knowledge of any interference with, or dissent to the proceedings of the Supreme Council and Sovereign Grand Consistory, coming from any foreign Council during the five years which succeeded this action; on the other hand, in the various Councils in Europe and elsewhere, and the bodies under them, the regularity of our visiting brethren has been universally acknowledged during that period. Your Committee, however, feel that the local interests of the Rite would be served by exposing the pretexts on which these persons, strangers to our internal organization, rules, and usages, desire to re-open the matters definitely settled five or six years ago.

It is pretended —

First, That these acts were done by less than a business quorum of the Supreme Council.

Second, That the Commander was right in usurping the powers complained of as one of the causes of the deposition.

It is not pretended —

That this Supreme Council, as it existed before the events of August, 1860, was other than the legitimate head of the Scottish Rite for this jurisdiction.

Who are the voters of the Supreme Council for business purposes?

In the transfer of the powers of the Chief of the Order at large to the separate nationalities by the Constitutions of 1786, it was provided that a Supreme Council of Inspectors-General of the Thirty-third Degree, of nine members, should be formed to receive these powers; and the Supreme Council as a body aggregate should always thereafter exercise them. The mode of raising members to the degree in order to constitute the Council was pointed out; and it was indicated that this masonic degree might be conferred on others without their becoming thereby *ipso facto* members of the Supreme

Council for the nationality; as, for example, a man may be a Mason without being attached to a Lodge.

When these Supreme Councils had been created and became practical bodies, it soon became manifest to themselves that their numbers were too small to perform the business devolving on them in large and flourishing jurisdictions. Consequently, in many instances, they severally amended their Constitutions, and increased the number of their members without any dissent from the body of the Rite at large. In France, at an early day, the number was increased to twenty-seven; in the Southern Jurisdiction of the United States, in 1826, to ten; and, at a later day, the number was increased to thirty-three. In the Northern Jurisdiction of the United States a usage was adopted, at an early day, that all persons of the degree elected to and holding an office in the Supreme Council became *ex officio* entitled to a vote as well as a voice in the Council, the tenure of members being *ad vitam* (for life).

The Supreme Council for this jurisdiction was thus composed of its elected officers and its non-official members. This met the approbation of the Supreme Council, and of the Sovereign Grand Consistory of the Rite, and the working bodies of the Order.

Your Committee find numerous evidences of these facts on the records of the Supreme Council; as well also have they drawn evidence from the oral declarations of a number of the active members who have for over twenty years sat in the Council; and they report that on this fact of the usage there can be no doubt.

The proceedings for May 15 and 16, 1860, when Ill.·. Br. Robinson, Grand Treasurer-General, presided, and those for May 17 and 18, 1860, when Ill.·. Br. Raymond, M.·. P.·. Sov.·. Grand Commander, presided, can have been regular only by virtue of this usage; and the proceeding of these gentlemen to do ordinary business of the Council with this attendance is the highest evidence of their acquiescence and knowledge of the usage and rule. The voting powers in this Council were thus clearly determined by its own usage long before the grave events of August, 1860; and were officially sanctioned by Brothers Robinson and Raymond by their action on the 15th, 16th, 17th, and 18th of May of that year, before Br. Raymond's dissension began. The parliamentary usage, rule, and precedent of this Council are thus clear. A sovereign body is the only lawful interpreter of the intent and obligation of its own internal Constitutions and by-laws. The very idea of sovereignty is inconsistent with the obligation of being bound by the interpretations of another body. A familiar illustration is found in the repeated decisions of the Supreme Court of the United States, to the effect that the interpretations of the Constitutions of the States by their own highest tribunals will always be received by the Supreme Court as the true meaning of the clauses, where a conflict of State and Federal constitutional power is not in question.

As a sovereign power, its right to adopt or change its rules at its own pleasure is a necessary consequence of its right to regulate its own actions. The right to vote was early extended to elected officers of the Council. A further question is, —

What did the Council provide should be a quorum to do business, so as in their own judgment to constitute a valid meeting of their body?

It will be apparent, following the principles enunciated, that a Supreme Council, after having been originally constructed or created under the constitutional form provided in 1786, was then in possession of full and absolute sovereignty.

The Constitutions of 1786, Art. II., authorize the first-created three of the Council to proceed and hold elections for and admit or reject members; seniority in the order of receiving the degree determining in the first instance that one should be Sovereign Commander, the next his Lieutenant.

The fifth article, while naming nine as a proposed number for the Council, gives to three, if the M.·. P.·. Sov.·. and Ill.·. Inspector are present (and the oldest in date present is *ex officio*, if no special deputy is there, the acting Sovereign Commander), the right to proceed to business of the Order, and also " to form the Council complete."

Another clause, Art. III., provides for the duty of the Sov.·. or Lieut.·. Commander, in case of temporary absence or death, to provide substitutes.

It is clear from these clauses that in case of the death or disability of the two first-named officers, without their having appointed substitutes, the next two in seniority assume, *ex officio*, their vacant places; or the Council may elect temporarily, and the business organization is at once perfected. The Institutes, Article IX., show a like power in the Consistory.

It cannot be denied that the sovereignty of a jurisdiction vested in its Supreme Council so soon as *three* members belonged to it, and the will of the three then made the law. Three voting members, under the Constitution of 1786, could constitute a quorum for business purposes; neither of which, it might happen, should be the Sov.·. Gr.·. Commander or his Lieutenant.

Among the precedents of this Council, in May, 1860, we find Brothers Robinson and Raymond each successively presiding over this Council, and doing business without objection with themselves included, only as members *ad vitam* of the Council present, viz.: when Ill.·. Br. Robinson presided, Ill.·. Brothers Moore, Robinson, Case, and Van Rensselaer; when Ill.·. Br. Raymond presided, Ill.·. Brothers Raymond, Robinson, Moore, Case, and Van Rensselaer.

From the record, then, it is clear, if *five* were necessary for a quorum of voters, then was Ill.·. Br. Van Rensselaer recognized as a legal voter. If, on the other hand, he was not a legal voter, then *three* legal voters, neither of whom was the permanent Sov.·. Gr.·. Commander, were recognized as a quorum; and this is clear on the authority of the two afterwards expelled members.

In the Supreme Councils of the Southern and of the Northern Jurisdictions, and we believe, also, of France, the mode of succession to the chair has been varied from seniority by election whenever such was the will of the Council.

The intentions of the wise founders of the Order were to create for each nation a self-sustaining and independent Council. The broad principles enacted for its creation remained for use in case of accidents, such as that presented by the exile of most of the French Supreme Council on the fall of Napoleon in 1815; or a like disabling political contingency, separating part of a Council from its jurisdiction, or in the known political emergency of abdication, or resignation, or deposition of officers, of which so many examples in government, civil and masonic, could be cited.

If there is an inherent defect of power in a sovereign people or in a sovereign Council, to perpetuate their own government when the unforeseen failure of a subordinate official to perform his duties takes place, then order is a chimera, and practical men as well as philosophers must study the principles of government from new lights. We say that no action of a minority can paralyze the power of the sovereignty to preserve government. The powers of a sovereign body are not tried by the rules which control the exercise of a delegated authority, or of the limited jurisdiction of a court over whom are superiors; and an attempt to measure them by such standards is inconsistent and incompatible with the idea of sovereignty residing in the body under consideration, and implies that instead of being sovereign it is subordinate and inferior. The Supreme Council of each nation is responsible to itself for its internal organization; and it may, consistently with the principles of its origin and purpose, at its own pleasure elect to act with three, or with nine, or with more than nine voting members in its Council, and according to its own convenience can it prescribe its quorum. Your Committee have been informed, that, in the Southern Jurisdiction this scope of power has been strikingly exhibited in the case of their Most Puissant Sovereign Commander Dalcho, who was deposed in the year 1822 by *two members* of the Supreme Council; and the Council thus re-organized continues to the present day. With this precedent for *their* own regularity, it does provoke a smile that members there should doubt the right of *four*, whom they admit were legal, to expel *two* unworthy, the M.·. P.·. Sov.·. Commander and the Treasurer, with the unanimous consent of all the rest of the grade in this jurisdiction. Certainly the Supreme Council was a unit against them then, and have since continued as a unit against them.

The distinctions between a quorum necessary to do business and a majority of the quorum needed to carry a measure, do not seem to have been appreciated by the critics out of this jurisdiction. After the voluntary desertion from their posts and refractory absence from their duties by Ill.·. Brothers Raymond and Robinson, under the Constitutions of 1786, *three* members would have been competent to have formed the Council, to have proceeded with general business, and formed "the Council complete." In the Southern Jurisdiction, two deposed their Commander and re-organized the present Council in 1822.

Examples of these general views of the power of the Supreme Council to regulate its internal matters are readily drawn from the acts of the Southern Supreme Council in 1859, when they raised the number of their members to thirty-three, made seven a quorum, and authorized votes to be taken in writing, without the personal attendance of the voter by himself or proxy, and to assume his vote as aye if he does not reply to the letter in a reasonable time; and by their fifty-first article repealed all the Constitutions of 1762 and 1786, so far as they were inconsistent with their enactments of 1859.

To study how far a minority might proceed to expel the majority of the Council, is to explore one of those quibbles of casuistry to which the common sense of mankind finds an instinctive answer. We should probably recognize the majority. The case of Messrs. Raymond and Robinson is a plain one; the whole Council, and the whole of the thirty-thirds of the jurisdiction sanctioned their deposition, except one too ill to take any part. In this jurisdiction they had no case for reconsideration; the Council was unanimous, and the great body of the Rite also was against them. Satisfied of the finality of the decision in the legitimate bodies of the Rite, instead of contrition they raised the standard of rebellion, failed, and sought refuge in a spurious Lodge in New York, previously denounced as illegitimate by both the Southern and Northern Jurisdictions, where Mr. Robinson now is, the other having died, occupying some subordinate post in that body. Their friends do not ask now a re-hearing from this Council; but they seek to expunge the Supreme Council of this jurisdiction from the list of masonic bodies, on the pretence, that, in consequence of the desertion of those two persons, no legal quorum of the Supreme Council remained, and that it has therefore ceased and become extinct. For this end a labored effort is made to misrepresent the status of two members of this Council who participated in the proceeding of 1860, and are still occupying their seats, commanding the respect and esteem of all who know them (we allude to Ill.·. Brothers Van Rensselaer and Christie); and to claim that they were not voting members of the Council in 1860 and 1861, and that only four voting members acted on their expulsion. Having examined this subject with great care, we report that Ill.·. Com.·. Van Rensselaer was elected a member *ad vitam* of the Supreme Council of this jurisdiction in the year 1845; and that since then he has attended every annual meeting thereof, except one when detained by illness, and every special meeting, voting as a member without intermission to this present session of 1866.

Your Committee report that Ill.·. Br. Christie was elected and installed an active member *ad vitam* of the Supreme Council for this jurisdiction in the year 1845; and that he has been a regular attendant on the meetings of the Council since then, and a constant one, except as occasionally prevented by his duties as a civil officer of the United States; and that he has always voted, when present, from the first. We find that Br. Christie has never resigned his membership *ad vitam.* We also find that in the year 1851 he resigned his office in the Council of Captain of the Guards, and was elected to and accepted another office in the Supreme Council, — Deputy of the Supreme Council for the district of New Hampshire, which he held till 1864.

Your Committee further find that in the year 1862 it was suggested by Ill.·. Br. Starkweather in Council that the printed proceedings of the Supreme Council for 1851 stated that Ill.·. Br.·. Christie had resigned his membership *ad vitam* on accepting the Deputyship of the Council for New Hampshire, and he moved to amend the printed proceedings to accord with the fact that he had only resigned the office of Captain of the Guards, which was carried. Those printed proceedings are before us, and we think that Br. Starkweather was in error as to their contents. Ill.·. Br. Christie's remarks are given at page 28: "He adverted to the generous example set by the M.·. P.·. Br. Yates in repudiating *tenaciousness of official station*, and commended his motives for resigning. Influenced, he said by similar sentiments as Br. Y., Br. Christie tendered his own resignation, which was accepted in the same spirit as offered."

Now what were the sentiments of Br. Yates which he was emulating? Br. Yates resigned his office as M.·. P.·. Sov.·. Gr.·. Commander, and said, "Although I have resigned my office, I have not, for I cannot, resign my obligations or forego my responsibilities as a Sovereign Grand Inspector-General in our Order, and the enjoyment of those privileges so peculiarly the birthright, &c. . . . Allow me to unite with our new M.·. P.·. Sov.·. Grand Commander, and you, my dear brethren, in renewing our vows. Let us aid each other to infix more deeply the landmarks set by our fathers," &c. He not only retained his membership *ad vitam*, but, at the request of the new Sov.·. Gr.·. Commander, continued to exercise several offices of the body created by the Council for him, including that of Ill.·. Gr.·. Chancellor, H.·. E.·., and Deputy of the Council for New York. This was rotation in office, but it was not giving up the right of citizenship in the body. The same proceedings show that Christie and Yates resigned their old and accepted the new offices of Deputies of the Council then created. The facts were clear on the record; and the resolve of the Supreme Council, although it confirms our view, was not necessary in order to explain it. We are satisfied beyond reasonable doubt that Ill.·. Br. Christie has been an active member of the Council *ad vitam* from 1845 to the present time, entitled to a full vote, and of the same powers as Brothers Starkweather, Moore, Case, and Young, whose powers are admitted by the cavillers to be full. He would equally have had a right to vote *ex officio* since 1851, had he not already been a member *ad vitam*.

With regard to Ill.·. Br. Van Rensselaer, your Committee further report, that, in the year 1851, he accepted the office of Deputy for the Supreme Council of this jurisdiction for Western Pennsylvania and Ohio, and held that office at the time of the desertion of his post and duties by Ill.·. Br. Raymond. Your Committee have already stated that, by the unanimous usage and consent of this Council, such official had the right of a vote in Council during his continuance in office; and they further report that this right to vote, they are informed and believe, was exercised by this Ill.·. Brother, unquestioned, during the nine years following to 1860, until after the occurrence, and since then to the present time. They further report that the printed records show that he was present at the meeting of May, 1860, and was officially recognized, successively, by the presiding officers Robinson and Raymond as one of the quorum of active members necessary to make a legal meeting on the following days, — May 15 and 16, while Ill.·. Br. Robinson presided; May 17 and 18, while Ill.·. Br. Raymond presided; — and they are fully informed and believe that he was reported as a member present at every meeting of the Council he attended after 1851, and that he voted also at that meeting in 1860 on the election of Ill.·. Br. Carson; and they can find no evidence on the strictest inquiry that his right to a vote in the Council was ever questioned prior to the proceedings to declare vacate the Commander's office.

Your Committee further report that they find it stated in the printed Proceedings of 1851, that Ill.·. Br. Van Rensselaer accepted the office of Deputy of the Supreme Council for the States of Ohio and Pennsylvania, and consequently resigned his seat in the Council. They also find that in May, 1862, the Supreme Council voted to amend this statement in the printed report to conform to the facts, which were, that at a later period in the session he accepted the Deputyship, and resigned his office as *Master of Ceremonies;* on which a resolution of thanks was tendered him by the Council. See page 28 of same Report. The statement drawn as a condensation in the beginning of the Report is incorrect as to substance and time, as will be seen (page 27) where the Commander recommends the new office of Deputy of the Council to be created. The creation of the office must have been after the recommendation; and the proceedings represent his acceptance to have been *before it existed.* The account of his resignation as Grand Master of Ceremonies is omitted, and only appears through the resolution of thanks. The error and confusion in the statement of the compiler is thus evident, and the need of a revision in order to conform to facts is apparent. The statement is not that he resigned his seat by his own act, but that this acceptance involved a consequent resignation. The fact was, that as the office he did resign was vacant, and consequently was to be filled by a new election or appointment, an additional vote was made in the same manner as was done in Charleston in 1826.

The power of a sovereign body to amend errors in its own records and make them consistent with the facts is not to be disputed: it is always the same body, and always controls its records. Its powers are not limited by sessions, as a House of Representatives which expires at the end of each Congress. Courts exercise this right under limitations prescribed by statutes; and the authority of the Supreme Council is not limited like that of courts, but is a law-making power also. We cannot assume that the Supreme Council has not absolute control over its records, nor that it would falsify them; proof is required of the most substantial character, to lay a foundation for such a charge. None has been either offered or suggested to exist in any of the controversial documents put in circulation. Your Committee consider it an immaterial point of practice in the Supreme Council, as it bears on this subject, because the right of Ill.·. Br. Van Rensselaer to a vote in the Council by virtue of his office as its Deputy was just as perfect and valid as the right to vote drawn from his original election to *ad-vitam* membership. The discussion is therefore inutile.

Your Committee have been surprised to see efforts to confound the office of Deputy of the Council with the office of a Deputy Inspector-General. The distinction is too wide for a mistake. A Deputy Inspector-General is the agent or attorney of an Inspector-General, and his masonic grade may be the lowest known in the Order. No Council-powers were ever claimed for such an officer of an officer in this jurisdiction. The Deputy of the Supreme Council for a District, on the other hand, exercises higher powers than any Sovereign Inspector-General, 33°, whether a member *ad vitam* of the Council or unattached. The whole administrative powers of the Supreme Council for the section are placed in his hands, to be exercised in its name. He must be an Inspector-General, 33°; and among others, powers which three members of the Supreme Council *ad vitam* could only exercise together in his absence, he is authorized to execute alone. There is no office in the gift of the Council of more power and dignity, except its chieftainship; and there are none which have been more effectually wielded for the good of the Order and the progress of the Rite.

Your Committee further report that they find that the six members, Brothers Van Rensselaer, Moore, Christie, Starkweather, Young, and Case, who signed the records of the meetings of the Supreme Council for August, 1860, at which initial action was taken against the Commander for misfeasance in office, were each of them regularly members of the Supreme Council, 33°, for this jurisdiction, and entitled to vote therein. They are of opinion that they were a legal and proper quorum of the Supreme Council for this jurisdiction for the transaction of business, and that they might lawfully fill vacancies, and their acts are entitled to recognition as the acts of the Supreme Council.

Your Committee further report that they find on examination that every member of the Supreme Council, except the two members expelled and one disabled by sickness from all action, concurred, either by vote *viva voce* or in writing, in the proceedings of the Supreme Council in August, 1860; that every individual of the grade, and every honorary member in the jurisdiction, with the same exception, concurred therein; and that every Sovereign Grand Consistory of the Rite which has since assembled at its Grand Orient has concurred therein unanimously and freely.

The energy which was aroused to lop off those dead limbs has not ceased; its beneficial effects have been spread over all the jurisdiction with unparaleled masonic approbation. Where one body then existed, we now have ten; and where ten members then were, we now have ten-fold, chosen from among the perfect ashlars of Masonry, and representing the true and able in every masonic institution. Our ritual is studied and our degrees are worked from the Atlantic to the Mississippi by an enthusiastic, intelligent, devoted, and growing body of masonic chivalry, as numerous as that of France, and more numerous than those of all the rest of the world united who speak the English tongue.

Your Committee have sought in the laws of national comity for the doctrines by which the independence of nations is maintained and encroachments thereon are defined for the reprobation of the enlightened. For the accuracy of their application of these rules, they appeal to the enlightened Supreme Councils of the world; and they report that the proceedings of this jurisdiction as to the *standing* of any of its members are final and conclusive; and that any attempt of a foreign jurisdiction to revise the course which the Grand Body of this jurisdiction pursued, or the result they arrived at as to such individuals, — or to interfere in the governance of this jurisdiction by upholding and seeking to proselyte within its borders any construction of its rules and usages for domestic government, differing from those assented to and acted upon by this jurisdiction itself, — would alike be breaches of masonic comity, an usurpation upon its right of self-government, and an assumption to interfere in its dealing with individual members, not only subversive of the sovereignty of the Northern Jurisdiction, but insulting to the free spirit of the individuals composing, and to the collective nationalities of this Rite on this planet.

The Supreme Council of this jurisdiction in the forum of its own conscience appreciates the wide difference between those who have weakly fallen into the stagnation of Bourbonism, and, repenting, wish to rejoin the Rite in good faith, and to participate in our labors and prosperity on the one hand, and those on the other who, influenced by malignant and unmasonic passions, have said in their hearts, like Milton's devils, "Evil, be thou henceforth my good." To the first class its masonic charity is as ready and wide-spread as the healing dew of heaven; nor will masonic justice be lost sight of in dealing with the second class, when, abandoning their efforts at discord, they sincerely seek to restore harmony.

Endeavors to enlist a foreign jurisdiction to invade this, and force us by intimidation to renounce our sovereign right to exclude expelled Masons, and to accept one from their hands against our will, are not evidences of a penitential heart; and we know no knight of this jurisdiction so humble of temper and craven of heart as to yield the shadow of right to foreign dictation.

The proofs are strong that a conspiracy to usurp the masonic government of this jurisdiction by a foreign power now exists among some of its leading members. Pretensions, guardedly cloaked under the phrase of "Mother Council," of her superior rights, have been shadowed forth by some leading members of the Council for the Southern Jurisdiction. The phrase is suspicious. Every one remembers that it was with the same figure of rhetoric as the "mother" country, that Great Britain cloaked her efforts to rob us of political liberties, continuing the amiable pretension through two wars and to the verge of a third. It has an ill-omened sound in the ears of this Northern Jurisdiction; and your Committee report that they have considered the claims thus promulgated, and there is no foundation for any pretension of peculiar or superior rights, privileges, or powers being vested in any "mother" Supreme Council in the world. The Supreme Councils of the Rite throughout the world will agree with us that the powers of the Sovereign of the Sovereign Princes of the Sublime Secret, whatever they were, were delegated directly by the Constitutions of 1786 to a Council of the Rite in each nation, and to two Councils in the United States — one for the Northern, one for the Southern Jurisdiction; and no right of toll, excise, or diminution on the absolute sovereignty thus delegated, was given or permitted to the Supreme Council for the Southern Jurisdiction. Her powers are only over the bodies within her territorial limits; few or none of whom, as your Committee are informed, exist outside of the limits of the city of New Orleans.

Your Committee report that they have found no authority to sustain the charge that the government of the Ancient Accepted Scottish Rite for the Northern Jurisdiction has at any time exhibited any unmasonic or unkind spirit toward their Southern brethren of the Rite, either in time of peace or during the excitement of the political convulsions our country has lately undergone. The misprint of the word "Missouri" for the word "Wisconsin" in an annual report, has been made the theme for our denunciation as invaders by one who ought to have known better; and who *did know* that, during the long years of the past civil war, States upon States of the Southern Jurisdiction were entirely cut off from all communication or connection with the Southern Supreme Council — were abandoned by them, and lay utterly open, both from the temper of the people and political events, inviting this Jurisdiction to assume possession and give them the Rite. Also another large class of States whose sovereignty had not been determined by any existing treaty between the two jurisdictions, but for whose possession our rights were paramount, sought the Rite from us. The record shows that this Council withstood all solicitations, and did not form a single body in any of those States during the whole war. The records of the world may be challenged to show a more noble effort of masonic unselfishness under circumstances so well calculated to justify a different mode of action on the subject. When peace came, and parol and pardon enabled such of the Southern Council as had not sought safety in exile to visit the limits of their former possessions, they found all that they had left before the war: we had neither destroyed what they had constructed, nor had we occupied with any organization what they had abandoned and fled from, nor had we extended over the undetermined. The prinples of equity and justice were never more tempered with masonic charity, forbearance, and fraternity, than was the conduct of this Supreme Council through that epoch. It has not been met with a corresponding spirit on their part. The address of the Sov.·. Gr.·. Commander of that Council is full of reviling towards this Council. The other documents we refer to breathe a spirit of aggression and perversion as extraordinary as unjust. We let the main facts thus simply narrated constitute our reply.

The spirit of usurpation manifested among some members of the Southern Council should not escape observation — it seeks to control the Scottish Rite in the North by usurping the place of this Supreme Council; and through fraud and force, to seize as prize of war, and despoil the glorious fabric of Scottish Masonry, which, through the abilities and energy of its Supreme Council, has been raised in the North. But it seeks in vain. The vows of allegiance to its Northern Supreme Council are still warm in the hearts of the clustering thousands of its Sublime Princes and Chevaliers. Around their self-recognized chiefs of the Order they will form a circle of steel; and with united efforts and union in their hearts defend the banners of the Holy Empire of the Northern Jurisdiction. The artful device of recognizing the subordinate Consistories, Chapters, Councils, and Lodges of the Order, while it denies the legitimacy of their union under their Supreme Council, will not delude the proved loyalty of those bodies into the manifest guilt of treason; nor into the ineffable stupidity of submitting the rights of this Northern Jurisdiction to the arbitrament of those who seek to corrupt us into treason that they may despoil us of our independence and dishonor our knightly fame.

Your Committee have no information as to the official action of the Southern Council. Your Committee report that this Sovereign Grand Consistory of the Ancient Accepted Scottish Rite for the Northern Jurisdiction, proclaims anew the legitimacy of their masonic chiefs, the Supreme Council, — re-affirms the righteousness and legality of the expulsion of Messrs. Raymond and Robinson from that body, — and declines to admit the right of any foreign Council to decide or pass upon the internal administrative constitution and usages of this jurisdiction.

ST. PAUL'S LODGE, GROTON.

PEPPERELL, May 14, 1866.

BR. MOORE, — I send you the following which I hope will be interesting to your numerous readers: —

The first *clergyman* who received the three degrees in St. Paul's Lodge, Groton, Mass., was the Rev. Laban Ainsworth of Jaffrey, N.H. On the "Third Monday of November, A.L. 5797, the Lodge voted to remit the initiating fees of the Rev. Br. Laban Ainsworth, and that Br. S. W. inform him thereof." "June 24th, A.L. 5800, St. Paul's Lodge assembled in ample form, proceeded to the Meeting House, where was delivered by the Rev. Br. Ainsworth, an excellent discourse, calculated to produce masonic virtues. After the ceremonies, the Lodge returned to a bower erected for entertainment and hilarity; and the brethren, estranged from the secular concerns of life, passed a social hour in all the joys of fraternal affection."

I find by the Records that the Rev. Br. Laban Ainsworth is the only clergyman who has received the degrees of Freemasonry for sixty-nine years in St. Paul's Lodge, until last January, February, and March, when the three degrees were conferred upon the Rev. Burtis Judd, of Townsend; and the Lodge voted to remit his fees, with the exception of the fee to the M. W. Grand Lodge. You see by the above statement that the clergy in this section are indifferent. We wish them well, and hope their eyes will be opened in this or the spirit-world to the holy and sublime teachings of Freemasonry!

The next W. Master of St. Paul's Lodge (after Br. James Brazer), was Dr. Oliver Prescott, jr., who was chosen by a unanimous vote, Dec. 16, A.L. 5799. He held the office two years. On the 27th of December, A.L. 5802, he was again elected W. Master, and held the office untill the 29th of August, 5803. He was the first High Priest of St. John's Royal Arch Chapter in Groton, which no longer exists. He was the oldest son of Dr. Oliver Prescott of Groton, a distinguished physician of those days. Born April 4, 1762. He was prepared for Harvard College under the tuition of the celebrated Master Moody, at Dummer's School in Byfield, and entered in 1779. He studied medicine with his father, and with Dr. Lloyd of Boston; settled in his native town, and had an extensive practice in his profession in that and other towns in the vicinity. In 1811 he, with his family, removed to Newburyport, where he died, Sept. 26, 1827. His companion, both in preparatory studies and in College, says of him, "His natural parts were good. He had a quick mind, retentive memory, and sound understanding." "Soon after the battle of Bunker Hill, he was at Pepperell, and his uncle, Col. William Prescott, showed him the banyan and waistcoat, and the rents or holes made in them by the British bayonets." "Col. Prescott was among the last that left the redoubt, and before leaving it was surrounded by the enemy, and had several bayonets pushed at his body, which he parried with his sword; they pierced his banyan and waistcoat, but he was not wounded." "In his person he was tall, his frame large and muscular, his features strong and intelligent, with an eagle eye." "About nine o'clock on the morning of June 17, 1775, it became apparent that the British were preparing to cross the river and attack them. The officers then urged Col. Prescott to send a messenger to head-quarters, and request the commander, Gen. Ward, to relieve them according to his engagement, as they had brought on no provisions for a longer time, and had worked all night. This he refused, saying the works should be defended by those who built them; their honor required it, and they could do it successfully; but he would send for reinforcements and refreshments." The action began between two and three o'clock, P M. Do you hear the word of command from that "darling child" of New England? "Don't you fire until you see the whites of their eyes." The word is given in "thunder tones!" The British ranks are swept down, as the mower sweeps the grass. Those who remain retreat to the water's edge and form again for the second charge. The enemy were suffered to come within a few rods, when this "Spartan band of heroes" opened their deadly fire. Their ranks are again broken, and they retreat to the place of their landing. The third charge was made in the form of a triangle. The British officers were obliged to make great exertions to bring up their men this time. The redoubt was entered on the south-eastern side, and at the same time the enemy advanced between the breastwork and the rail fence to the rear of the redoubt. A few men were shot down as they mounted the breastwork, among others Major Pitcairn, by Joseph Spaulding, of Chelmsford (who belonged to Captain John Ford's company of minute-men). "The amunition of the Americans was exhausted; a cartridge of one of the field-pieces furnished powder to load the last muskets that were discharged. They had few bayonets and were obliged to use the butts of their guns." "Col. Prescott was always confident he could have maintained his position with the handfull of men under his command, if he had been supplied with amunition. The British staggered before they entered the redoubt, and he thought would not have rallied if they had been again repulsed. This battle made a lasting impression on Gen. Howe's mind, and rendered him an over-cautious commander during the remainder of his command." When Washington heard of the result of the battle of Bunker's Hill, he exclaimed, "*We shall conquer!*" It was the great battle of the American Revolution. It severed forever the connecting link between Great Britain and the colonies.

The bodies of eight soldiers from Pepperell who were killed in that battle, slumber near that Monument, of which Daniel Webster exclaimed in earthquake voice on the 17th of June, 1825 (when the corner-stone was laid by the M. W. G. Master of Massachusetts, John Abbott of Westford), "May it rise until it meet the sun in his coming; may the earliest light of the morning gild its top, and parting day linger and play upon its summit." Eight soldiers from Pepperell were wounded in that battle. Seventy-five men from this small town were with Col. Prescott's "forforn hope." I obtained more information about that battle when I was young, by talking with those who were there than I ever did by reading the different accounts of the action. Col. Prescott died at his residence in Pepperell, Oct. 13, 1795, aged 69. His remains were transferred to the house of silence under the honors of war, Col. Jonathan Bancroft of Pepperell commanding the battallion. His monument, *eternity!*

"Pepperell was the birth-place, though not the constant residence of the Hon. William Prescott, the only offspring of Col. William and Abigail Prescott." He was a man of inflexible integrity, hospitable and courteous, beloved by all who knew him. He presented two beautiful stands of colors to a company of light infantry in this town, bearing the name of Prescott Guards, in honor of his intrepid father. What pleasure it gave the company, on the anniversary of the 17th of June, to march to his place of residence in Pepperell, and partake of his hospitality! His wife, the late Madam Prescott of Boston, was a mother in Israel, a Josephine. Ask the poor, the sick, the orphans, in this town, or in the city of Boston, and they would say she was a ministering angel. What lover of history does not admire the writings of the scientific historian, the late William H. Prescott of Boston, their son? — His history of Ferdinand and Isabella; his history of the Conquest of Peru under Pizarro; his Conquest of Mexico under Cortez; his miscellanies, biographical and critical works? Unborn generations will call his name blessed! When he died, history lost one of its noblest champions. We all ask how those immense blocks of stone, thirty-eight feet long, eighteen feet wide, and six feet thick were fashioned into shape, and conveyed from their native bed from four to fifteen leagues, and adjusted with the nicest accuracy, so that it was impossible to introduce even the blade of a knife between them? This was done by a race ignorant of the use of iron. They had the knowledge of tempering copper better than our smiths have of tempering steel. And these immense blocks were conveyed without beasts of burden. They had a mechanical power superior to any now in use. Their magnificent Temple of the Sun! Who would not wish to gaze upon it? Their bridges, roads, and aqueducts are viewed with admiration by all travellers. Their agricultural knowledge far surpassed that of the white race which are upon the earth. No person in Peru was poor; all had enough. What industry, what economy, was practiced by the Peruvians under the Incas! Those blocks of stone were but a trifle smaller than those used in the building of Solomon's Temple, some of them forty-three feet nine inches long, twenty-nine feet wide, and fourteen feet thick! What Freemason can tell me with what machinery they were raised?

Let us go with Prescott to Mexico, and read about the Toltecs, Aztecs, &c. What advances they had made in astronomy, architecture! — their immense calendar stone! How we should like to see the beautiful city of Mexico, as Cortez saw it, — their floating gardens, temples, bridges, &c. What would the historian have given for those manuscripts of the Aztecs which were destroyed by the soldiers of Cortez! — a disgrace to the Spaniards! "We may well doubt," says the historian, "which has the strongest claims to civilization, the victors or the vanquished." "They fixed the true length of the tropical year with a precision unknown to the great philosophers of antiquity." The great French astronomer, La Place, supposed it was original with the Aztecs. We ask in vain of the antiquarian, who built Otolum, in Guatemala, in North America, eighteen degrees north of the equator? There are the ruins of a city seventy-five miles in circumference, thirty-two miles long, and twelve miles wide! How sad it is to think whole nations of our race have exerienced such terrible revolutions! Pestilence, wars, and the convulsions of the globe have destroyed the proudest works, and rendered vain the finest efforts of human genius! Where is the finite mind that can write their history? Alas! buried in the ocean of time! We read in the Holy Bible of only one season before the Deluge. If the earth then moved in a complete circle round the sun, there would be but one. But after the Deluge we read of the four seasons. From the Almighty Architect of the universe comes the declaration, "There shall be seed time and harvest, summer and winter, as long as the earth remains." We view with delight the beautiful arch in the cloud after a shower, the rainbow, "the token of the covenant between God and all flesh, that the earth shall never be destroyed again by a Deluge." The seasons are occasioned by the earth's axis being inclined to the plane of the earth's orbit 25° 30′ nearly, always in one direction, in its circuit round the sun. Ask not the astronomer when this inclination took place. Astronomers have been for ages watching the sun (or the earth) in the ecliptic, and never have they seen it a single second short of or beyond the tropics. There is no science which ever entered the human mind so sublime as the science of astronomy. We discover by it the wisdom, power, goodness, and magnificence of the all-wise Creator. Yours fraternally, LUTHER S. BANCROFT.

NEW LODGES. — The Grand Lodge of North Carolina has adopted the following rule for its future government in granting Dispensations for new Lodges. The propriety of it will be readily admitted, and its importance should lead to its general observance: —

Resolved, That henceforth all subordinate Lodges, reccommending petitions for dispensations for opening and holding new Lodges, shall, in addition to the recommendation now required by law, plainly and explicitly certify that they have carefully examined the Master and Wardens, or at least the Master, of the proposed Lodge, and that they find them to be well skilled in the ritual and laws of Masonry.

LAYING OF THE CORNER-STONE OF THE MASONIC HALL IN MELROSE.

THE ceremony of laying the corner-stone of the new Masonic Hall, near Wyoming Station in Melrose, took place on the afternoon of June 25; and, notwithstanding the extreme heat, there was a very good attendance, large numbers of ladies and gentlemen going from Boston and neighboring places to witness the peculiar services incident to such occasions. About three o'clock a procession was formed on Main Street, near Lyceum Hall, in the following order: Detachment of Police; Joseph H. Wait, Chief Marshal; Gilmore's full band; Hugh de Payens Encampment of Knights Templars of Melrose, L. L. Fuller, M. E. G. C.; Wyoming Lodge, Melrose, Daniel Norton, Jr., W. M.; Mt. Vernon Lodge, Malden, J. W. Chapman, W. M.; M. W. Grand Lodge of Massachusetts, Charles C. Dame, M. W. Grand Master; Detachment of De Molay Encampment of Knights Templars, Boston, William F. Davis, M. E. Grand Commander.

The procession passed through the principal streets to the site of the new hall. Many of the houses were decorated with national colors in honor of the occasion.

The exercises of consecration commenced with the singing of a hymn by a quartette formed for the occasion; after which the opening exercises by the officers of the Grand Lodge took place according to the customary formula. Prayer was offered by Rev. J. W. Dadmun, the Grand Chaplain, which was followed with the singing of an original hymn, written by Sir Knight J. L. Sullivan.

The inscription on the plate to be deposited under the corner-stone was then read by R. W. Br. John McClellan, Grand Treasurer. A manuscript history of the Masonic Order in Melrose, prepared by Br. L. S. Gould of Melrose, was read by him, and a copy of it deposited in the box.

The corner-stone was then put in its proper place with the usual ceremonies, and the services were concluded with the doxology and a benediction.

The banquet was an elegant affair. For taste and beauty in its arrangement, in the decorations of the tables, and in the bountiful supply of the luxuries and delicacies with which they were spread, we have never seen it surpassed. It was held under a large tent or marquee, pitched in a vacant grass plat, and comfortably accommodated about eight hundred ladies and gentlemen. The flowers were in great profusion and variety, and were principally from the inexhaustible conservatories of Br. Charles Copeland of Melrose. Four hundred boxes of the finest strawberries the market affords, more than three hundred quarts of ice-cream, and cake without measure, found a ready demand, in addition to the salads and other ordinary accompaniments. The whole of this part of the festivities was under the excellent management of Messrs. Copeland and L. L. Tarbell, and it could not have been improved.

Br. N. E. Bryant of Hugh de Payens Encampment presided at the tables, and welcomed the guests in brief and appropriate terms; and at the proper time short speeches were made by Brothers Bryant, Dame, Norton, Parkman, Dadmun, and one or two others.

The work upon the temple was commenced on the 9th of May, and the progress has been most satisfactory.

It will be one hundred and six feet in length, fifty-nine feet in width at the centre, and fifty-one feet at the ends, being somewhat larger than the old hall. It will be forty-eight feet in height to the plates, and will be covered with an Italian roof. The hall, located in the second story, is to be twenty-one feet in height. The lower story is to be finished for stores, and fifty-three feet of the basement, at the south end of the building, will be used for the same purpose. The walls are to be built of concrete masonry, resting on granite under-pinning, and the outside will be covered with mastic. Messrs. Ephraim Moulton and Thomas Hawkins of Melrose are the contractors for the mason work, and Messrs. Tibbetts and Hollenback of Boston are employed on the carpenter's work. The architect is Mr. John Stevens. The building will cost about $30,000, and it is expected that it will be completed in November next. It will be used by the Wyoming Lodge, Waverley Royal Arch Chapter, and the Hugh de Payens Encampment of Knights Templars of Melrose.

GRAND LODGE OF MASSACHUSETTS.

THE Grand Lodge of this Commonwealth held a quarterly communication at Freemasons' Hall in this city, on the 13th June ult. The session was well attended, and an unusually large amount of business was transacted. Charters were granted for Lafayette Lodge at Roxbury; Athelstan at Worcester; Acacia at Gloucester; and Konohassett at Cohasset. The committee to whom the petition of the first-named Lodge was referred, submitted a very complimentary and excellent report, from which we make the following extract:—

"Your Committee desire to call the attention of the Grand Lodge to the following clause in Article IX:—

"'Only fifteen applications shall be accepted during any one year.'

"The conservative spirit existing among the petitioners is evinced by this provision in their By-laws. It has been apparent for many years, that the immense amount of work done by many of the Lodges in this jurisdiction is tending to destroy the great object of Masonry. The beauty of our ritual, and the good fellowship among the members of a Lodge, cannot be conserved when the chief aim is to make Masons and money. The inevitable result of overburdened work is to impair the effectiveness of our ceremonies; to weary the brethren by constant repetitions, and thereby render the attendance small; to destroy the unity and intimacy of the brethren, and to sap the very foundations of our institution.

"Your Committee hail with pleasure this determination of the petitioners to return to the palmy days of our fathers, when intimate friendly social intercourse was one of the chief objects of Masonry."

The Constitutions of the Grand Lodge were amended by increasing the minimum fee for initiation from *twenty* to *twenty-five* dollars; and the annual dues of Lodges to the Grand Lodge from *six* to *ten* dollars. The dues to the Grand Lodge on initiates were also raised from *three* to *five* dollars.

EXPULSIONS.—The expulsion of *Lewis D. D. Voorhees*, by Essex Lodge, Salem; of *William H. Spooner*, by Hampden Lodge, Springfield; and of *H. B. Stevens*, by Republican Lodge, Greenfield, were severally confirmed by the Grand Lodge.

FORFEITURE OF MEMBERSHIP.

"THE right of a Lodge, by a provision in its by-laws, to prevent a member from voting for officers, who is a certain number of months in arrears for dues, admits of no dispute. One of the undoubted rites of a subordinate Lodge is to exact the payment of dues from its members, and to fix a penalty, other than censure, suspension, or expulsion, for non-compliance. Every member of a Lodge, at the time of his admission to membership, enters into a voluntary written contract with the Lodge, that he will observe and support the by-laws. The nature of this contract is, that the member is to enjoy all the rights and privileges of the Lodge on condition that, among other things, he will pay a certain amount of dues, annually, in instalments due at certain specified times; and the penalty is, that if he neglect or refuse the required payments, he shall be deprived of certain named privileges. The contract is equally binding on both parties, and neither can violate it without incurring the penalty. If a Lodge should refuse the rights and privileges to a brother who has promptly fulfilled his duties, the Grand Master would compel it to stand up to its bargain, and by a parity of reasoning, the Lodge compels the member to stick to his. If he will not pay he cannot vote, that's all. Much stress is laid by the opponents of this doctrine on the constitutional provision that every member in good standing is entitled to one vote, but it is respectfully submitted that a member who fails to comply with the conditions of good standing is not entitled to its immunities."—*Simons.*

The general principle of membership as stated in the above is correct, but the argument is calculated to mislead and induce erroneous action. There is no question that if a member fails to fulfil his contract under the by-laws he incurs the stipulated penalty; but the fact of failure must be proved and established before it can be lawfully exacted; and this must also be done in accordance with masonic usage, that is, by previous notice and investigation. It will not do, while an election is pending, for one member of the Lodge to object to another's voting because he may chance to be a few months in arrears for his dues. Such a practice if allowed would lead to great abuses and oppression. It must first be shown that the secretary has officially demanded the dues, and that the delinquent has wilfully neglected or refused to discharge them. The Lodge can then inflict the proper penalty, not before.

MISSION OF FREEMASONRY.

Perhaps a chief mission of Freemasonry, in the present age, is to keep alive the truth that man lives not by bread alone; to prevent the vast mechanical achievements of the age seducing us into mechanical life; to teach our wealthy young men that they are not honored by ignoring their family history, and painting a coat of arms to cover up the leather aprons of their grandfathers; and to declare that the mechanic in profession should be not a mere machine in *soul*, not working exclusively in a dead system, but always the architect of a living ideal. Freemasonry is almost alone as an effective agent here. Christianity teaches this, and many Christians also. But the church organizations, under the desire of successful competition, pleasing the rich and the influential, making distinctions in the house of God, and falling in with the spirit of the age instead of controlling and directing it, are fearfully at fault towards the poor and the humble. They must lose their hold of the poor, or they must cease their patronizing charities and fully acknowledge the brotherhood in Christ of the outcast and the despised. This mechanical progress will prove our ruin if separated from that which secures equal moral and spiritual progress. Moral earnestness and Christian charity must keep pace with mechanical improvement.

How boldly does Freemasonry proclaim man to be separate from and superior to machinery, whether of peace or of war. Upon the practical recognition of this truth depends just action between capitalists and laborers, between officers and soldiers. No man is fit to be President of the United States, or Secretary of War, or to use well the talent of capital, who does not realize divinity in the humblest humanity, that man is greater than any achievement of mechanism, and any interest of capital. War tends to degrade the moral and spiritual, and elevate the animal and physical. Since the close of the war how have our ears been pained with the reports from all parts of the country of wrong and outrage and disregard of the sacredness of life. Masonry has a great work before her, to hold up right ideas of the sacredness of life, and the value of personal liberty. The telegraph, and steamship, and mechanical improvements, must be made to subserve liberty, brotherhood, and masonic influence. Everything, even our late war, must be made, in due time to evolve the incalculable issues of human welfare, and universal brotherhood, truth, and charity. — *National Freemason.*

NEW MASONIC HALL AT SOUTH BOSTON.

Our enterprising and zealous brethren at South Boston, composing St. Paul's, Gate-of-the-Temple, and Adelphi Lodges, to which have recently been added St. Matthew's Chapter and St. Omer Encampment, having recently fitted up for their mutual accommodation one of the most beautiful and convenient Halls in the State, the ceremony of dedication was performed by the M. W. Grand Lodge on Wednesday evening, the 30th of May last, in the presence of as large a number of the brethren of these different bodies as the Hall could accommodate. The officers of the Grand Lodge were escorted into the Hall by a committee under the marshalship of Past Master Richard M. Barker, and were handsomely received by W. Br. Charles H. White, Master of St. Paul's Lodge, who had been invited by the associate Lodges to preside on the occasion, the duties of which appointment he discharged with admirable tact and ability. The ceremonies were in accordance with the ritual, and were performed by M. W. Grand Master Charles C. Dame with his usual good taste, and in an impressive manner. The music, on which much of the effectiveness of the ceremony depends, was of the very highest order; the solos especially were delivered in a surpassingly beautiful and effective style. The lessons were read by the Rev. Br. Dadmun, one of the Chaplains of the Grand Lodge.

At the conclusion of the services in the Hall, the officers of the several bodies, with the Grand Lodge and invited guests, were escorted to the banqueting room, where they spent a very agreeable hour. Short speeches were made by the presiding Master, the M. W. Grand Master, Past Grand Master Dr. Lewis, Brothers Moore, Sutton, Dadmun, Cheney, Apollonio, and others.

GRAND LODGE OF PENNSYLVANIA.

We have been favored with a copy of an abstract of the proceedings of the Grand Lodge of Pennsylvania, during the year 1865. It is a neatly printed pamphlet of ninety pages, and gives a very satisfactory and interesting synopsis of the doings of this excellent and always conservative Grand Lodge for the past year. The principal business was of course done at the annual meeting in December, when the M. W. Grand Master L. R. Scott, delivered an able and well-prepared address, one of the prominent points of which is the laying of the corner-stone of the monument to be erected in the "Soldiers National Cemetery" at Gettysburg, which ceremony was performed by the Grand Lodge on the 4th July last.

The Grand Master states that he had issued during the year two hundred and fifty-five dispensations "to pass the Chair". This was preparatory to admission to the Chapter; an arrangement peculiar to Pennsylvania, though in conformity to the original practice.

The Grand Charity Fund has reached its maximum of fifty thousand dollars, and the Gerard bequest has reached the very handsome sum $48,945.86. Our impression is that the original donation was $20,000.

The Committee of Finance, in view of this favorable condition of the charity funds of the body, recommend to its consideration the establishment of an asylum for old and decayed Masons, a measure of doubtful necessity and of questionable expediency, in this country. In England and some of the old and crowded countries of Europe, such an institution may be both useful and expedient.

We notice that the Hall Committee recommend the disposal of the present Temple in Chestnut Street, and the erection of a new one better adapted to the uses of the fraternity.

The use of the Encampment hall was granted to Bros. Blackburn, Hutchinson, Meyer, and others, for the permanent use of the bodies of the Ancient Accepted Rite.

The report on foreign correspondence is ably drawn by R. W. Samuel C. Perkins, chairman of the committee on that subject. Speaking of Massachusetts the report says: "Your committee beg to tender to the M. W. Grand Lodge of Massachusetts, on behalf of the Grand Lodge of Pennsylvania, her heart-felt sympathy with the fraternity of that jurisdiction in their losses and misfortunes; and to express her hearty congratulations at the noble exhibition of promptness, zeal and energy, with which the Masons of Massachusetts have undertaken the erection of a new Temple."

The committee notice a fact of some interest in the proceedings of the Grand Orient of France which had escaped us, namely, that at a late meeting of that body, one of the subjects brought under discussion, was as to the suppression of the higher degrees, including all above the degree of Master Mason. The vote was taken by yeas and nays and resulted in eighty-six voting in favor of continuing them, and eighty-three for their suppression.

We make the following extract from the report of the Committee on Appeals:—

THE SECRECY OF THE BALLOT.

"It is not only a Master Mason's right, but his secret, which no brother should seek to obtain possession of, directly or indirectly, and which, when once known by accident or espionage, a brother should not expose. No effort to deter the exercise of this right should be permitted, nor can the one who has exercised it be assailed therefor.

"If he makes known the fact of having voted a black-ball, and admits in doing so his motives were false and malicious, he must take the consequences of his indiscretion and admissions. A brother may remove the veil of secrecy, and unfold the reasons for his conduct if he sees fit, but until he does so voluntarily and of his own accord, it is masonically wrong to seek to penetrate or force his mystery from him. This gives to the member a potent power. He should therefore use it wisely and well. It is a sacred trust, for which he is answerable to his conscience and his God. If, in approaching the ballot-box, instead of there acting in good faith, he pollutes it for the purpose of petty malice, private revenge, or in a spirit of retaliation for real or fancied injuries, and keeps from the Order those against whom he knows and can urge nothing, and would prove useful members of it, he violates his masonic obligations, is a foe to Masonry, and false to every principle of duty and right. Such brethren are unfit to belong to the Craft, and should quit the Temple, whose just teachings they cannot feel and appreciate, and whose beauties they do not see; and by such acts would mar, if not wholly destroy.

"Sectarian, clannish, or factitious combination or efforts in a Lodge must end in its destruction; for there can be no true brotherhood where such a baleful and pernicious spirit finds entrance, and is fostered and kept alive. Masonry is designed to make men better, and when they pass its threshold they are invoked to leave behind them, in the outer world, those passions and prejudices which are unseemly and destructive of human happiness, and enjoined in the Lodge to dwell together in amity, friendship, and brotherly love. It is painful, however, to find that the injunctions of our Order do not always produce the fruit it is their benevolent mission to create, inculcate, cherish, and enforce. The failure is the result of man's infirmity, not the fault of the masonic bond. We of the mystic tie know, and it is a knowledge of which we may well be proud, that, of all human institutions, ours has been less perverted and abused by unworthy members than any other; and we should earnestly strive in every shape and way to check error, redress wrong, and cultivate the purest principles and closest fraternal relations: that Masonry may grow stronger and better with time, and be as lasting too."

NEW HALL AT NORTH ADAMS.

The new hall of Lafayette Lodge, at North Adams, in Berkshire county, was dedicated by the Grand Lodge on Wednesday, the 19th June last. The ceremonies were performed by the M. W. Charles C. Dame, Grand Master, assisted by P. G. Master Parkman, as D. G. M.; R. W. Wm. Sutton, S. G. W.; R. W. Chas. W. Moore, as J. G. W.; Bro. Wm. Lumb, as G. Sec.; R. W. Rev. J. W. Dadmun, G. Chaplain; W. Bro. L. L. Tarbell, as G. Marshal.

The occasion was one of more than ordinary interest. It was the first time for many years that the Grand Lodge proper had made an official visit to the extreme western county of the State; and its appearance on the present occasion was looked forward to with increased interest, and the arrangements for the reception were made accordingly. We are told that a larger number of brethren were present in the procession than were ever before brought together in the county on any previous occasion, public or private. The number was about five hundred, including several Lodges, Chapters, and the

Springfield Encampment, the latter doing the escort duty. The town was crowded with visitors from the neighboring villages, to most of whom the parade was new. The procession, which was finely and efficiently marshaled by Bro. Tarbell, moved through the principal streets to the Baptist Church, where an excellent and appropriate address was delivered by Rev. Bro. Dadmun. The speaker occupied an hour and five minutes, and was listened to with unabated interest to the close. The procession was then again formed, and moved to the Wilson House, a large and elegant new hotel, in the upper part of which the Masonic Hall is located. It is a fine, spacious room, with convenient apartments, and is richly and tastefully furnished. The brethren have been liberal in their expenditures, and may justly pride themselves on having the most elegant Hall in the State west of the Connecticut river. The Lodge has been very prosperous, and is located in one of the most romantic and thriving towns in New England. Our visit was an exceedingly agreeable one; and we regret that our limits do not allow of a more particular mention of the kindnesses of which the Grand Lodge and its members personally were the recipients.

PRESENTATION ADDRESSES.

THE following are the addresses delivered on the recent presentation of banners to the De Molay Encampment, noticed in our last: —

BY MISS MARY ANN WOOD.

Most Eminent Grand Commander and Sir Knights of De Molay Encampment, —

Having in view the great loss which you sustained by the conflagration of the Masonic Hall in April, 1864, wherein the banners of your Order became a prey to the devouring element, — and feeling assured that it would be pleasing to you all to have the ladies manifest the warm and sympathetic interest which they feel in your prosperity, we have originated a subscription, and having been aided by the ladies (the wives, mothers, sisters, and daughters) of the members, we are now enabled to replace them.

To me has been assigned the very pleasant duty of presenting to you, in behalf of the ladies, these beautiful emblems of knighthood, as testimonials of their good wishes and esteem.

We have endeavored, as far as lay in our power, to have them resemble as near as possible, those which were destroyed, in the hope that, whenever or wherever they are placed before you, they may tend to awaken in your hearts some pleasant recollections of the past.

To you, Most Eminent Commander, and to those who may succeed you in command, in the presence of the ladies and Sir Knights here assembled, we entrust their future keeping; being fully assured that, in the hands of those Sir Knights whose fame is spread both far and wide for deeds of charity and knightly courtesy, these beautiful emblems will ever, as now, remain untarnished.

In asking your acceptance of these gifts, permit me before closing, to call your attention to the beautiful mottos inscribed thereon.

The first, "*Magna est veritas et prævalebit*," will ever remind you that truth is a divine attribute and the foundation of every virtue. The most natural beauty in the world is honesty and moral truth; for all beauty is truth. True proportions make the beauty of architecture, as true measures that of harmony and music. In poetry, which is all fable, truth is still the perfection.

With this motto, and that of your Templar Banner, "*In hoc signo vinces*," you will always conquer, and win those glorious victories over self which shall fit and prepare you all for that better life which is to come; where, in realms of never-ending bliss, you shall exist forever.

REPLY BY SIR WILLIAM F. DAVIS, G. C.

In behalf of De Molay Encampment, it gives me great pleasure to accept these beautiful banners, and to tender to you and the ladies who have been instrumental in procuring them, our hearty thanks.

It is well known that this Encampment suffered a severe loss when the masonic apartments in this city were destroyed by fire, particularly in the destruction of our banners.

These will be the more highly prized by us because they are duplicates of those under whose peaceful folds the De Molay Encampment marshalled her forces in former times, and under which they marched in their memorable tour to Richmond.

Had the spirit which animated the Sir Knights on that occasion pervaded the nation, no clash of arms would have been heard, no marshalling of contending armies on the field of battle. Every Sir Knight who looks upon these fac-similes of those old banners, will be reminded of her struggles in the infancy of her organization, and of her triumphs in riper years. They will also be reminded that they are the gifts of the wives and daughters of the Sir Knights of De Molay Encampment, and of the kind sentiments so fitly expressed in the presentation.

But they will be prized still more for the symbols and mottos they bear. The Cross will ever remind us of the Saviour, who laid down his life to expiate the sins of the world; and that the Orders of Knighthood originated in a laudable zeal to rescue the Holy Sepulchre from the hands of the infidels.

It is said of the Crusaders who captured Jerusalem in the year 1099, that they formed a holy brotherhood in arms to guard the honor of the saintly virgins and to protect the gray hairs of the aged and venerable who greatly distinguished themselves at the seige and capture of the Holy City; and that they entered into a solemn compact to aid and protect each other. Warmed by the religious and military fervor of the day, and animated by the sacredness of the cause to which they had devoted their swords, they called themselves the Poor Fellow-Soldiers of the Cross, and were afterwards called the Knighthood of the Temple of Solomon, or Knights Templars.

Their warlike spirit has passed away, but their virtues and moral heroism are worthy of our constant imitation; and although our saintly virgins and matrons are not called upon to perform a tour of pilgrimage to the Holy City, yet they show their devotion to our Order in deeds as appropriate and worthy of our warmest commendation. The highest expression of our gratitude will ever be, like the gallant knights of old, to guard their virtue and honor while life shall last.

"*In hoc signo vinces*," in this sign thou shalt conquer. Constantine saw this sign in the heavens, and from that moment devoted his life to the defence of the Christian religion. We have inscribed it upon our banners because it is appropriate to an Order founded upon the Christian religion, and that we may be continually reminded of the virtues of him whom we receive as our Immanuel.

CELEBRATION AT WARREN, R.I.

THE Masons in Rhode Island observed St. John's at Warren on the 25th June. About two thousand members of the Order participated, there being delegates from every city and nearly every town in the State. The members assembled in Providence, and went to Warren by special train. A procession was formed of the different societies, who presented an imposing appearance, and proceeded to the Methodist Church, where P. G. M. A. Ballou of Woonsocket conducted the services. The orator was Rev. Br. B. W. Atwell of Providence, who dwelt chiefly on the life and services of John the Baptist. After the exercises in the church, the Masons repaired to a spacious tent near the depot, and partook of the annual grand feast, after which there were numerous speeches and sentiments. The occasion was one of great interest.

GRAND LODGE OF IOWA.

THROUGH the politeness of R. W. Brother Parvin, Grand Secretary, we have received a considerable portion of the proceedings of this Grand Lodge for the past year, in advance of the regular publication. The Annual Address of the Grand Master occupies some forty or more pages, embracing a large number of decisions, of more or less importance. Following this is the Grand Secretary's Report, which is a well-prepared and business-like paper. From it we learn that there are one hundred and seventy-one active Lodges in the State, and that dispensations have been granted the past year for fifteen additional ones, showing that the Order in the jurisdiction is in a flourishing and prosperous condition. The report of the Committee on Correspondence is contained in the same paper, and is an interestieg digest of the doings of the Grand Lodges, whose proceedings have passed under the review of the Committee. We have marked one or two extracts, but the crowded state of our pages obliges us to defer their publication to a more convenient time.

NEW HALL AT FRAMINGHAM.

THE new hall recently erected by Middlesex Lodge at Framingham, was dedicated by the Grand Lodge on Monday, the eighteenth June ult. Arrangements had been made by the Lodge for a public parade, dinner, &c., but in consequence of the unfavorable state of the weather the former was dispensed with. The same cause also contributed to greatly reduce the number in attendance. This, however, was very respectable; and on the conclusion of the ceremonies at the Hall, a procession was formed and marched to the church, where an original poem was delivered by Rev. T. J. Greenwood of Malden. It occupied forty minutes in the delivery, and was a fine performance, some parts of it rising to eloquence and brilliancy. At the conclusion of these services a procession was again formed, and proceeded to the Town Hall, where the tables were spread for dinner.

The new hall is very neat, and well furnished, and the ante-rooms appropriately arranged.

KONOHASSETT LODGE.

THIS Lodge was constituted, and its officers publicly installed, at Cohasset, on Wednesday, the 27th June ultimo, by the M. W. Grand Lodge. The new hall, which is a very neat and convenient one, was also dedicated. The installation of the officers took place in the Town Hall, and in the presence of a large assemblage of ladies and gentlemen. At the conclusion of the ceremony the audience were addressed by the Rev. Brother Dadmun. The officers are as follows:—

W. M., George Beal, Jr.; S. W., James H. Bouve; J. W., Zaccheus Rich; Secretary, Q. O. Cole; Treasurer, A. T. Prouty; S. D., Charles A. Gross; J. D., M. B. Stetson; S. S., H. C. Mapes (D. W. Pratt, proxy); J. S., H. Merritt; Tyler, Joseph H. Smith; Marshall, E. E. Tower.

The Lodge is well officered, and in a very prosperous condition.

MASONIC JURISPRUDENCE.—It is a well settled principal of Masonic Law, that after a man has been initiated, he cannot be tried or dealt with for anything he has done when not a mason, or on account of his character, provided it was or might have been known or ascertained upon due inquiry.—*Decision of Grand Master of Maine.*

Drunkenness is a proper cause for charges. I should consider it an arbitrary stretch of power for a Master to overrule the decision of his Lodge, after an impartial trial.—*Ibid.*

MASONIC CHIT-CHAT.

Another Aged Brother.—We understand that our aged brother and fellow-citizen, **Freeman Holden**, honored Mt. Lebanon Lodge, of which he is a member, by his presence at its regular meeting last month. Our brother was born on the 14th of June, 1780, and was made a Mason in Mt. Zion Lodge, at Hardwick, in this State, in 1802, and has consequently been a member of the Order *sixty-four years*. We are happy to add that our brother enjoys a more than usual share of good health for one of his advanced years, and retains all his early interest in the institution.

Several Lodges exist at Rome; and, since the Pope issued his last bull, the number of candidates have greatly increased! His Holiness made a sad mistake when he perpetrated that folly.

R.W. Br. **James H. Hibbard**, P. G. M. of the Grand Lodge of Illinois, died at Alton on the 14th of May last, aged 39. He was an accomplished and zealous Mason, and greatly beloved by the brethren of his adopted State. He leaves a wife and children.

John Sweeney.—This person was recenty expelled by Cincinnatus Lodge, at Great Barrington, in this State. But owing to some informality in the returns, the expulsion was not confirmed by the Grand Lodge at its late session. Sweeney, however, by the action of the Lodge, stands suspended from all his privileges as a Mason. He is travelling about the country. The last heard from him he was at Edensburg, Pa., and had imposed upon the Lodge in that place.

The corner-stone of the Douglas monument is to be laid at Chicago on the 4th inst., by the Grand Lodge of Illinois. It is expected the President will deliver the address. The Grand Lodges are all invited to take part in the ceremonies.

At the late annual Convocation of the Grand Royal Arch Chapter of New Hampshire, held in Concord, N.H., the following officers were elected and installed: M. E. Gr. High Priest, Thomas E. Hatch, Keene; E. Dep. Grand High Priest, N. W. Cumner, Manchester; E. Gr. King, D. R. Marshall, Nashua; E. Gr. Scribe, Lewis Woodman, Claremont; Gr. Treasurer, John Knowlton, Portsmouth; Gr. Secretary, Horace Chase, Hopkinton; Gr. Chaplain, Jas. Adams, Candia; Gr. Captain of the Host, John A. Harris, Concord; Gr. Pr. Sojourner, Thomas Spurlin, Dover; Gr. Royal Arch Captain, Jacob D. Marsh, Nashua; Gr. Master of Third Veil, A. D. Smalley, Lebanon; Gr. Master of Second Veil, D. R. Burnham, Plymouth; Gr. Master of First Veil, W. R. Martin, Portsmouth; Sen. Gr. Steward, W. B. Kimball, Peterborough; Jun. Gr. Steward, Geo. H. True, Manchester; Gr. Tyler, Geo. L. Reed, Concord.

Impostors. — There are not less than twenty or thirty vagrants and beggars, both men and women, travelling all over the West, assuming all sorts of shapes, characters, and disguises, telling all sorts of tales, and possessing uncommon information in regard to places, lodges, and masons, who are gathering up fabulous sums of money. Of all that have applied to this office, for the last five years, nine out of ten have been proven impostors, and not one is *known positively* to be a meritorious case. No attention should be given to a bright examination; such cases are *expelled*, *suspended*, or *unworthy* Masons, in almost every instance. Refuse, *fairly and squarely*, any money to a man or woman able to work; pay little or no attention to papers or certificates; nearly all of them are feloniously obtained, or have been procured from the easy good nature of some brother, who could not say *no!*

It has come to the point now, that it is necessary to refuse money in all cases, except where money should be given in common humanity, otherwise our treasuries will be robbed of what belongs to the widow and orphan, and means furnished to aid these miserable mendicants to pursue their career of fraud and crime.—*Official Circular Gr. Lodge of Illinois.*

The Masonic Hall at Atlanta, Ga., was destroyed by fire on the 1st of May last. The Hall was protected by brethren in Sherman's army while passing through the place. It was insured for $17,000.

Restorations.—Bro. Reynolds, of the Trowel, correctly decides, that "the Lodge which suspends is the only one which can legally restore; and the Lodge which expels is the only one that can recommend restoration, in cases where no appeal is taken, or where sentence has been confirmed."

THE FREEMASONS' MONTHLY MAGAZINE.

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CRIMINAL JURISPRUDENCE.

QUESTIONS.

1. Would it be legal to receive the testimony of a Mason's wife against her husband?
2. Has a Lodge power to compel a Mason to appear as a witness for or against a brother?
3. Should witnesses (not Masons) be examined by committee or by the Lodge present?
4. Would it be legal for a woman to testify against her former husband—divorce having been granted?
5. Would it be illegal for the officers of a Lodge to vote last?
6. Should the plaintiff be allowed counsel as well as defendant?
7. Does it require a two-thirds vote to expel a brother from Masonry?

ANSWERS.

1. This would depend much upon the nature of the complaint and by whom preferred. If brought by a third party for an offence recognizable at common law, the wife should not be admitted as a witness against her husband. Marital secrets are confidential and privileged communications, and can be used neither lawfully nor rightfully by the wife against her husband, nor by the husband against the wife, with some few exceptions provided for by special statutes, or where the personal rights of the parties *alone* are involved. Were the opposite rule to obtain, confidence between husband and wife would be materially impaired, if not wholly destroyed; the former would be placed in a condition where he could be compelled, by process of law, at the sacrifice of his own happiness, to criminate his wife and ruin his family. Such a rule would make marriage a dangerous rather than a happy and desirable relation. It would not, therefore, be either legal or masonically proper for the Lodge to admit the testimony of the wife against her husband in any

case recognizable by the civil law, or where the evidence would involve a violation of marital confidence, nor where a third party is interested in the conviction of the accused. Cases, however, may and do frequently arise in masonic as well as in civil matters, where the admission of the testimony of the wife against the husband is not only lawful but eminently right and proper. As for instance, where the wife is the aggrieved party, and the object of the complaint is the restraining or the reformation of the husband. In such a case, in masonic proceedings, the testimony, or, more correctly speaking, the statements of the wife are clearly admissible. Family difficulties, however, should be kept out of the Lodge, except in very extreme cases; and then they should not be entertained until the proper officers have failed to effect a reconciliation, or reformation, as the fact may be. In all domestic disputes there is usually more or less that is reprehensible on both sides.

There is no power in the Lodge to compel a wife to testify against her husband; and, in most cases when she volunteers to do so, the offence is found to be of so aggravated a character, and the parties so much under the influence of passion, that masonic discipline usually proves ineffectual. Such cases may be more successfully treated by friendly counsel and fraternal admonition. Where these fail, and the delinquent persists in his evil way, the duty of the Lodge is to cut him off; not more as a just punishment of an unworthy member than for its own protection. In doing this it will rarely be under the necessity of subjecting the wife to the mortification of testifying against her husband. Other evidence will usually be available.

2. A Lodge certainly does possess "the power to compel a Mason to appear as a witness against a brother" in any case of masonic trial and discipline, whether had before his own Lodge or another. Masonic trials cannot lawfully proceed unless all the members of the Lodge have been duly summoned to appear; and every member or brother on whom such a summons is served is under the highest obligations to obey it; the penalty for refusing or wilfully neglecting to do so is expulsion. Being present he is bound to answer such questions as may properly be put to him. The obligation to obey the summons carries with it the correlative obligation to fulfil the purpose of it.

3. Witnesses who are not Masons should be examined by a committee of the Lodge, the plaintiff and defendant being present, either in person or by counsel, or both. The examination usually takes place in the ante-room. The questions and answers should be in writing, signed by the witnesses, and submitted to the Lodge in that form.

4. A divorced wife would be a competent witness against her former husband in the common-law courts, in all transactions subsequent to the divorce; and, with this limitation, we can see no reason why her testimony should be rejected in a masonic trial. We can, however, understand why her evidence should be received with much caution, and carefully weighed with the collateral testimony and the probabilities of the case.

5. The constitutional rule in Massachusetts requires that the members shall vote according to seniority; that is, according to the date of membership, beginning with the youngest. No distinction is made or allowable between the officers and private members. All stand upon an equality in this respect. The object of the rule is as far as possible to secure an impartial and unbiassed judgment, and that the younger brethren may not be influenced by the votes of their seniors.

6. Both parties may employ counsel if they think proper.

7. There being no regulation in the Constitutions of the Grand Lodge, nor in the by-laws of the private Lodge to the contrary, a majority vote determines all questions that can arise in the proceedings of the latter. A two-thirds vote is not, therefore, in this jurisdiction, necessary for expulsion.

PYTHAGORAS.

Pythagoras is generally reputed among Masons to have been in some way connected, either as the founder or leader, with a sect or fraternity of which the Freemasonry of the present time is a lineal descendant, or to which the latter bears a striking analogy. However the fact may be, the tradition is older than any known masonic record, and has obtained almost universal credence with the brotherhood; and this latter circumstance is found to be sufficient with Masons to impart a peculiar interest to whatever may relate to the life and character and doctrines of the great philosopher.

The first of the three great philosophical schools of Greece was founded by Thales of Miletus, who was born about B.C. 640. With him originated the Ionic school, and to him also are traced the first beginning of geometry and astronomy. The main doctrine of his philosophical system was, that water or fluid substance was the single original element from which everything came and to which everything returned.

The second of these schools of Greek philosophy was the Eleatic, which derived its name from Elea or Velia, a Greek colony on the western coast of Southern Italy. It was founded by Xenophanes of Colophon, who fled to Elea on the conquest of his native land by the Persians. He conceived the whole of nature to be God, and did not hesitate to denounce as abominable the Homeric descriptions of the gods.

The third and last of these schools was founded by Pythagoras, of whom Smith, in his admirable history of Greece, furnishes some interesting particulars, which, though they may not be new, will hardly fail to be acceptable to many of our readers. He was a native of Samos, and was born B.C. 580. His father was an opulent merchant, and Pythagoras himself travelled extensively in the East. "His travels," says our author, "were greatly magnified by the credulity of a later age; but there can be no reasonable doubt that he visited Egypt, and perhaps also Phœnicia and Babylon. He is said to have received instruction from Thales, Anaximander, and other of the early Greek philosophers. Of his own philosophical views our knowledge is very limited; since he left nothing behind him in writing, and the later doctrines of the Pythagoreans were naturally attributed to the founder of the school. It is certain, however, that he believed in the transmigration of souls; and his contemporary Xenophanes related that Pythagoras, seeing a dog beaten, interceded in its behalf, saying, 'It is the soul of a friend of mine, whom I recognize by its voice.' Later writers added that Phythagoras asserted that his own soul had formerly dwelt in the body of the Trojan Euphorbus, the son of Panthous, who was slain by Menelaus, and that, in proof of his assertion, he took down, at first sight, the shield of Euphorbus from the temple of Hera (Juno) at Argos, where it had been dedicated by Menelaus. Pythagoras was distinguished by his knowledge of geometry and arithmetic; and it was probably from his teaching that the Pythagoreans were led to regard numbers in some mysterious manner as the basis and essence of all things. We shall, however, form an erroneous opinion of the character of Pythagoras, if we regard him simply as a philosopher, attaching to the word the same meaning which it bore among the Athenians of a later age. He was, in fact, more of the religious teacher than of the philosopher; and he looked upon himself as a being destined by the gods to reveal to his disciples a new and a purer mode of life. The religious element in his character made a profound impression upon his contemporaries, and they believed him to stand in a close connection with the gods.

"Pythagoras is said to have returned to Samos about the age of forty, with a mind deeply impressed with his divine mission. Finding the condition of his native country, which was then under the despotism of Polycrates, unfavorable to the dissemination of his doctrines, he migrated to Croton in Italy. Here he met with the most wonderful success. His public exhortations induced numbers to enrol themselves as members of the new society which he sought to establish. This society was a kind of religious brotherhood, the members of which were bound together by peculiar rites and observances. There were various gradations among the members; and no candidates were admitted without passing through a period of probation, in which their intellectual faculties and general character were tested. Everything done and taught in the fraternity was kept a profound secret from all without its pale. It appears that the members had some private signs, like Freemasons, by which they could recognize each other, even if they had never met before. From the secrecy in which their proceedings were enveloped, we do not know the nature of their religious rites, nor the peculiar diet to which they are said to have been subjected. Some writers represent Pythagoras as forbidding all animal food; but all the members cannot have been subjected to this prohibition, since we know that the celebrated athlete Milo was a Pythagorean, and it would not have been possible for him to have dispensed with animal food. But temperance was strictly enjoined; and their whole training tended to produce great self-possession and mastery over the passions. Most of the converts of Pythagoras belonged to the noble and wealthy classes. Three hundred of them, most attached to their teacher, formed the nucleus of the society, and were closely united to Pythagoras and each other by a sacred vow. His doctrines spread rapidly over Magna Græcia, and clubs of a similar character were established at Sybaris, Metapontum, Tarentum, and other cities.

"It does not appear that Pythagoras had originally any political designs in the foundation of the brotherhood; but it was only natural that a club like that of the Three Hundred at Croton should speedily acquire great influence in the conduct of public affairs, which it uniformly exerted in favor of the oligarchical party. Pythagoras himself also obtained great political power. He did not, it is true, hold any public office, either at Croton or elsewhere; but he was the general of a powerful and well-disciplined order, which appears to have paid implicit obedience to his commands, and which bore in many respects a striking resemblance to the one founded in modern times by Ignatius Loyola. The influence, however, exercised by the brotherhood upon public affairs proved its ruin. The support which it lent to the oligarchical party in the various cities, the secrecy of its proceedings, and the exclusiveness of its spirit, produced against the whole system a wide-spread feeling of hatred."

INTERESTING FUNERAL CEREMONIES BY THE G.·. O.·. OF FRANCE, IN HONOR OF THE LATE GRAND MASTER, MARSHAL MAGNAN, AND OTHERS.

[Translated from the Bulletin of the Grand Orient for the "Trowel."]

The Council of the Order, at their meeting on the 27th of November, 1865, decided, upon motion of the Deputy Grand Master, the Ill. Br. Lengle, that the approaching festival of the Order should be replaced by a funeral fete to the memory of his Excellency, Marshal Magnan, the deceased Grand Master of the Order, and in which should be included all the brethren having occupied high stations in the Order, who have died since the last funeral commemoration. It fixed the celebration of this fete on Wednesday, Dec. 27, 1865, and appointed the Hon. Brothers Battaille, Drouet, Galibert, Grain, and Lezeret de Lamaurinie, a committee to conduct the ceremonies.

Following this decision, under date of Dec. 1, 1865, the Grand Orient addressed the following circular to all the officers of Lodges in France and Algeria, and to all the delegates of distant Lodges:—

"Th. Ill. Brethren,—I have the pleasure of announcing to you that the Grand Orient will celebrate, on the 27th December, inst., at precisely eight o'clock in the evening, a funeral fete, to the memory of Marshal Magnan, deceased, Grand Master of the Order, and of the members of the Grand Orient deceased since the last funeral commemoration.

"The officers and the Masons of the jurisdiction are invited to assist at this ceremony; and the Grand Orient does not doubt their readiness to pay a solemn tribute of gratitude to the Illustrious Grand Master, whose memory French Masonry will ever cherish, as also of those brethren whose virtues, talents, and devotion to the Order have rendered them worthy of our regrets.

"The Hon. Brothers Hermitte and Cauchois, members of the Council of the Order, will pronounce the funeral oration.

"N. B. — The deputations of officers should be at the hotel of the Grand Orient at precisely seven o'clock. The deputations will consist of not more than five members each. . . . No one will be admitted below the grade of Master."

Thanks to these arrangements, and, above all, to the zeal displayed by the brethren of the Committee, the Grand Temple, on the day fixed for the ceremonies, presented a most imposing aspect.

In the East was erected a dais covered with black velvet, bordered with ermine, and sprinkled with silver stars. Under the dais, behind the altar, was a chair, unoccupied and covered with crape. This was the chair of the deceased Grand Master. Upon the chair, the supreme mallet of the Order lay in repose. On the right and left burned two sepulchral lamps. In the centre, in the space reserved between the columns of the north and of the south, stood a cenotaph, formed of steps, and terminating in a triangular pyramid. Upon each face of the pyramid was an inscription in letters of gold. On the side facing the East was the following: "To the Grand Master of the Order." Beneath this inscription were engraved the arms of the Marshal. The second contained this inscription: "To the Deputy Grand Masters, Particular Representatives of the Grand Master, Grand Dignitaries, and officers of the Grand Orient of France;" on the third, "To all the members of the Grand Orient of France, deceased since the 27th of February, 1846."

At the foot of the cenotaph was an antique urn, in which was incense for burning; at the four angles were placed candelabras with seven branches; upon the steps were laid wreaths of immortelle, mingled with branches of acacia and cypress.

The Temple, lighted by five hundred and thirty-seven gas-burners, was entirely hung with black drapery to a height of seven yards, which was bordered at top and bottom with ermine. At the height of the gallery, upon the sides of the hall, floated sixty banners; that of the Grand Orient waved above the dais in the East. The sides of the Temple were also ornamented with fourteen wreaths, each a yard in diameter, interwoven of immortelles and cypress. These wreaths encircled as many shields, on which were sentences and emblems alternately, in the following order, going from the East to the South: —

1. A broken column, the capital fallen down.
2. "Power, riches, genius, all vanish with Death."
3. A level.
4. "Every man must submit to the command of Death."
5. An hour-glass.

6. "Time destroys all; his ravages are rapid."
7. A torch reversed.

On the North, commencing at the East: —

8. "A breath can extinguish the torch of life."
9. A distaff and shears.
10. "The woof of our days is delicate and difficult."
11. A scythe within a circle formed by a serpent having its tail in its mouth.
12. "Time causes all to disappear; he alone remains."
13. A sceptre and a trowel.
14. "The poor and the rich, the subject and the king, are equal after death."

A band of musicians was placed in the West, comprising forty of the best artists of the capital, under the direction of Br. Jacobi, first violin of the Imperial Academy of Music.

The galleries, the seats intended for visitors and those reserved for the Grand Orient, the Grand Masters, the Council of the Order, the Grand Dignitaries, the officers of honor, and the representatives of foreign masonic powers, were entirely covered with black, bordered with silver.

It was amid such a scene that the Grand Body was opened, and over eight hundred Masons from different parts of the jurisdiction took their places in the Temple.

The ceremonies were directed by the Grand Master, Gen. Mellinet. Among the visitors present were the Haytien Minister and Secretary of Legation.

Delegates were present from ninety-eight Lodges, ten Chapters, and four Councils — the Councils and Chapters of Paris only being represented. Lodges in Montevideo, Algeria, Corfu, Buenos Ayres, Valparaiso, and Tunis, were represented.

Among the names of the deceased announced by the Grand Master, besides that of Marshal Magnan, were those of Meyerbeer, and John D. Willard of New York. The proclamation of the names was listened to standing and in order, and was followed by a triple battery of mourning.

After the battery, and amid a most religious silence, Br. Battaille gave the words of a cantata which he had composed and set to music for the solemnities of the day. The choir accompanied his voice, so grave and powerful, and the whole produced the most profound impression on all hearts.

The Grand Master then gave permission to Hon. Br. Cauchois, who expressed himself in the following manner: —

"TH. ILL. GRAND MASTER, &c. — You all know that the Egyptians, our teachers in many things, but particularly in Masonry, established the usage of judging immediately the dead, and that the kings themselves were subject to this description of trial. The judges, chosen from among the old men, examined the life of the deceased. If his conduct had been irreproachable, he was allowed to proceed to the funeral; if the contrary was found to be the case, the dead body was deposited in the common ditch, called Tartarus.

"To-day, with us, a similar custom would be not only contrary to the written law, but it would deeply offend the justice and the clemency of our principles; the justice which, setting at defiance the passions of the hour, leaves to history the time to mature its judgments; the clemency which entreats, before all, peace for the ashes of him whom the grave is about to cover.

"Therefore it is not surprising if in our day the greater part of the funeral orations incline rather to praise than to blame. Without doubt it may be, as the result of this benevolent disposition, some portraits are incomplete; but that which is important above everything, is that the eulogy accorded to the dead may be merited, and that their good actions may be placed sufficiently in relief, in order to inspire in the survivors the desire to imitate them.

"To a voice more fully authorized and more eloquent than mine is reserved the honor to recount to you, with all the enlargement that it will permit, the biography of the Thrice Illustrious Marshal Grand Master, whose eminent masonic services have excited your just acknowledgment, and will again live in our remembrance.

"A mission at the same time most simple and complex is confided to me—that of recalling to you the several other losses sustained by the Grand Orient of France, from the 12th February, 1846, the period of its last funeral ceremonies, up to the present day.

"To unfold before you the long list of more than fifty members of the Grand Orient who have died during that period of nearly twenty years, accompanying it with particular biographical notices of each one, would be an undertaking beyond my power, and would be also of a nature to fatigue your kind attention by unavoidable repetitions; for the masonic existence of the greater part of these worthy brethren is in almost every case confined in a nearly uniform circle. Masonic zeal and devotion have not been the exclusive privilege of any one, but they have constituted a common patrimony that all have equally endeavored to transmit to us as their most precious heritage."

The orator then gave a short sketch of each of the deceased brethren; but, as they are mostly unknown to our readers, we omit all except a few prominent ones:—

"Br. Chemin Dupontes, by turns bookseller, grammarian, and professor of belles lettres. He published a large number of works, one of which, particularly addressed to workingmen, under the modest title of *Jean le Rond*, was awarded the Montyon prize by the French Academy in 1838. In 1796, in conjunction with Daubermesnil, Deputy to the National Convention, he founded the sect of 'Theophilanthropes,' signifying 'The friends of God and man,' which, after the saturnalia of the goddess Reason established by atheism, had for its object the establishment of a religion founded on deism and love for humanity.

"Br. Bertrand, 33°, Chevalier of the Legion of Honor, was President of the Tribunal of Commerce of the Seine in 1847; represented the department of Yonne in the National Assembly from 1849 to 1851, and Deputy of the same department in the Corps Legislative from 1852 to 1857.

"Br. Cesar Moreau, 33°, Chevalier of the Legion of Honor, was the founder of the 'Statistical Society' and of the 'Academy of Industry,' and had filled the position of Consul of France at London. From 1835 to 1837, he was a co-laborer on the journal *The Masonic Union*, and, in 1857, published *Un Precis sur la Maconnerie*, which contained valuable documents relating to our Order.

"Br. Janin, 33°, physician, Chevalier of the Legion of Honor. Of him it is said, that to the needy sick he was not content to give his services gratis; he always supplied the cost of the necessary medicines, and took as much precaution to conceal his charities as others used industry to make them public.

"Br. Giacomo Meyerbeer, 33°, the illustrious author of 'Robert,' 'The Huguenots,' 'The Prophet,' and other celebrated works, was a member of the Lodge *Les Freres Unis Inseperables.* Born in Berlin, he considered France as his second country."

The oration on Grand Master Magnan was delivered by Br. Hermitte.

After the orations, the Grand Master, accompanied by the brethren of the Grand Orient, then silently made the tour of the cenotaph three times. During this ceremony, the orchestra performed the "Andante" from Beethoven's symphony. At the close of the third circuit, the Grand Master lighted the incense, and pronounced the following invocation:—

"May the soul of our brother re-ascend to its celestial country, as the perfume of this incense rises to the skies; may the Grand Architect receive it with kindness, and accord to it the recompense of the just. Let us render to the names of our brethern the last tribute of a Mason."

The Grand Master and the brethren who accompanied him deposited at the foot of the cenotaph the emblematic flowers, symbols of their pious homage, and all returned to their places.

The Grand Master ordered the Masters of Ceremonies to pass around the charity-box. While these brethren were receiving the offerings, the orchestra executed the *Marche Egyptienne*, composed by Br. Samuel David.

The Grand Master then addressed the brethren, thanking all for their promptness in coming to pay a last tribute to their deceased brethren.

After a short address, in which the Grand Master gave renewed assurance of his love for and devotion to the Order, the work was closed with the usual ceremonies, and all the brethren retired in silence.

SOLOMON AND HIS TEMPLE.

SOLOMON, the king of Israel, the son of David and Bathsheba, ascended the throne of his kingdom 2989 years after the creation of the world, and 1015 years before the Christian era. He was then only twenty years of age, but the youthful monarch is said to have commenced his reign with a decision of a legal question of some difficulty, in which he exhibited the first promise of that wise judgment for which he was ever afterwards distinguished.

One of the great objects of Solomon's life, and the one which most intimately connects him with the history of the masonic institution, was the erection of a temple to Jehovah. This, too, had been a favorite design of his father David. For this purpose that monarch long before his death had numbered the workmen whom he found in his kingdom; had appointed the overseers of the work, the hewers of stone, and the bearers of burdens; had prepared a great quantity of brass, iron, and cedar; and had amassed an immense treasure with which to support the enterprise. But on consulting with the prophet Nathan, he learned from that holy man, although the pious intention was pleasing to God, yet that he would not be permitted to carry it into execution, and the Divine prohibition was proclaimed in these emphatic words: "Thou hast shed blood abundantly, and hast made great wars; thou shalt not build a house unto my name, because thou hast shed much blood upon the earth in my sight." The task was therefore reserved for the more peaceful Solomon, his son and successor.

Hence, when David was about to die, he charged Solomon to build the temple to God as soon as he should have received the kingdom. He also gave him directions in relation to the construction of the edifice, and put into his possession the money, amounting to ten thousand talents of gold and ten times that amount of silver, which he had collected and laid aside for defraying the expenses.

Solomon had scarcely ascended the throne of Israel, when he prepared to carry into execution the pious designs of his predecessor. For this purpose, however, he found it necessary to seek the assistance of Hiram, king of Tyre, the ancient friend and ally of his father. The Tyrians and Sidonians, the subjects of Hiram, had long been distinguished for their great architectural skill; and in fact many of them, as the members of a mystic operative society, the fraternity of Dionysian artificers, had long monopolized the profession of building in Asia Minor. The Jews, on the contrary, were rather more eminent for their military valor than for their knowledge of the arts of peace, and hence King Solomon at once conceived the necessity of invoking the aid of these foreign architects, if he expected to complete the edifice he was about to erect, either in a reasonable time or with the splendor and magnificence appropriate to the sacred object for which it was intended. For this purpose he addressed the following letter to King Hiram: —

"Know thou that my father would have built a temple to God, but was hindered by wars and continual expeditions, for he did not leave off to overthrow his enemies till he made them all subject to tribute. But I give thanks to God for the peace I at present enjoy, and on that account I am at leisure and design to build a house to God, for God foretold to my father that such a house should be built by me; wherefore I desire thee to send some of thy subjects with mine to Mount Lebanon, to cut down timber, for the Sidonians are more skillful than our people in cutting of wood. As for wages to the hewers of wood, I will pay whatever price thou shalt determine."

Hiram, mindful of the former amity and alliance that had existed between himself and David, was disposed to extend the friendship he had felt for the father to the son, and replied, therefore, to the letter of Solomon, in the following epistle: —

"It is fit to bless God, that he hath committed thy father's government to thee, who art a wise man and endowed with all virtues. As for myself, I rejoice at the condition thou art in, and will be subservient to thee in all that thou sendest to me about; for when by my subjects, I have cut down many and large trees of cedar and cypress wood, I will send them to sea, and will order my subjects to make floats of them, and to sail to what places soever of thy country thou shalt desire, and leave them there, after which thy subjects may carry them to Jerusalem. But do thou take care to procure us corn for this timber, which we stand in need of, because we inhabit in an island."

Hiram lost no time in fulfilling the promise of assistance which he had thus given; and accordingly we are informed that Solomon received thirty-three thousand six hundred workmen from Tyre, besides a sufficient quantity of timber and stone to construct the edifice which he was about to erect. Hiram sent him, also, a far more important gift than either men or materials, in the person of an able architect, "a curious and cunning workman," whose skill and experience were to be exercised in superintending the labors of the craft, and in adorning and beautifying the building.

King Solomon commenced the erection of the temple on Monday, the second day of the Hebrew month Zif, which answers to the twenty-first of April, in the year of the world 2992, and 1012 years before the Christian era. Advised in all the details, as masonic tradition informs us, by the wise and prudent counsels of Hiram, king of Tyre, and Hiram Abif, who, with himself, constituted at that time the three Grand Masters of the Craft, Solomon made every arrangement in the disposition and government of the workmen, in the payment of their wages and in the maintenance of concord and harmony, which should insure dispatch in the execution and success of the result. That no confusion might arise in consequence of the great number employed, which has been estimated by some writers at not less than two hundred and seventeen thousand two hundred and eighty-one, the workmen were divided into three classes, distinguished by their different degrees of proficiency and skill. To each of these classes, peculiar signs and words of recognition were intrusted, and of each distinct duties and labors were required. The most admirable methods of paying the craft were adopted, so that every possibility of imposition on the part of the craftsman, or of injustice on that of the rulers, was easily avoided. All the stones were hewn, squared, and numbered in the quarries of Tyre, and the timbers felled and prepared in the forests of Lebanon, whence they were carried by sea, in floats, as King Hiram had promised, to Joppa, and thence by land to Jerusalem, where they were deposited and secured in their appropriate places by wooden mauls, so that, as Scripture as well as masonic tradition informs us, "there was neither hammer nor axe nor any tool of iron heard in the house while it was in building." Another tradition seeks to impress upon our minds the favor with which the undertaking was viewed by the Deity, by affirming, that while the building was in progress, it did not rain in the daytime lest the workmen should be interrupted in their labors.

To Hiram Abif was intrusted the general superintendence of the building, while subordinate stations were assigned to other eminent artists and masons. Their names and offices have been handed down in traditions of the Order.

Adoniram, who is said to have been the brother-in-law of Hiram Abif, appears, under the title of "Inspector," to have held the next position in dignity to that illustrious personage. We are informed that he commanded the workmen at Jerusalem, at their first organization, before the arrival of Hiram Abif, and that afterwards he had the inspection of the works at Mount Lebanon, where the monthly levy of ten thousand Jews, in connection with the Tyrian craftsmen, were employed in the preparation of timbers.

Tito Zadok, the High Priest, and Prince of the Harodim, or nobles, was appointed to control the three hundred architects who were appointed to superintend the disposition of the materials, and at the same time Solomon instituted a school of architecture for the instruction of the workmen, so that as the temple was advancing in its progress towards completion, the Craft were augmenting their knowledge and experience of the "royal art."

Masonic tradition informs us that the workmen, who were employed, were divided into twelve classes, and that twelve illustrious persons were appointed to render to Solomon a daily account of the work which had been done by their respective tribes.

In short, the utmost perfection of human wisdom was displayed by this enlightened monarch in the disposition of everything that related to the construction of the stupendous edifice. Men of the most comprehensive minds, imbued with the greatest share of zeal and fervency, and inspired with the strongest fidelity to its interests, were employed as masters to instruct and superintend the workmen; while those who labored in inferior stations were excited to enthusiasm by the promise of promotion and reward. . . .

The temple was at length finished in the month of Bul, answering to our November, in the year of the world 3000, being a little more than seven years from its commencement.

As soon as the magnificent edifice was completed, and fit for the sacred purposes for which it was intended, King Solomon determined to celebrate the consummation of his labors in the most solemn manner. For this purpose he directed the ark to be brought from the king's house where it had been placed by King David, and to be deposited with impressive ceremonies in the holy of holies, beneath the expanded wings of the cherubim. This important event is commemorated in the beautiful ritual of the Most Excellent Master's degree.

Our traditions inform us that when the temple was completed, Solomon assembled all the heads of the tribes, the elders and chiefs of Israel, to bring the ark up out of Zion, where King David had deposited it in a tabernacle until a more fitting place should have been built for its reception. This duty, therefore, the Levites now performed, and delivered the ark of the covenant into the hands of the priests, who fixed it in its place in the centre of the holy of holies.

It was during the construction of this edifice that we believe the system of Freemasonry to have been thoroughly revised and placed under its present organization. The great truths which had been preserved and handed down through a long succession of patriarchs, had, as we have already seen, been lost to the rest of the world; but the Tyrian workmen who arrived at Jerusalem, in possession only of the dim and imperfect light which they had derived from what has been called the spurious Freemasonry of the Pagan mysteries, were here, at Mount Moriah, on the threshing floor of Ornan the Jebusite, to recover their lost knowledge, and once more to find the universal language and the true doctrine of Freemasonry.

"The whole system of Freemasonry," says Archdeacon Mant, "underwent some revisal under the command of Solomon, who, being acquainted with many of the most famous systems of mysterious instruction, was enabled from that knowledge to settle among the true believers an improved form of masonic discipline; and from this point, accordingly, our present system of Freemasonry is undoubtedly to be dated."

By the construction of this magnificent edifice, Solomon and the Masons engaged with him in the undertaking acquired immortal honor. The Order was now firmly established, and thoroughly regulated, and the wisdom of the illustrious founder became the theme of admiration to surrounding nations. It was this wide-spread reputation that induced the Queen of Sheba, a country supposed by most commentators to be situated in the southern part of Arabia, to visit Jerusalem and inspect the celebrated works of which she had heard so many encomiums; and masonic lore informs us that, when she first beheld the stupendous edifice, which glittered with gold, and seemed, from the accurate adjustment of all its joints, to be composed of but a single piece of marble, she raised her eyes and hands in an attitude of admiration, and exclaimed, "Most excellent Master!"

Here, then, the immediate and personal connection of King Solomon with the Craft begins to draw to a conclusion. It is true, that he subsequently employed those worthy Masons whom, at the completion and dedication of the temple he had received and acknowledged as Most Excellent Masters, in the erection of a magnificent palace and other edifices, but in process of time he fell into the most grievous errors; abandoned the path of truth; encouraged the idolatrous rites of spurious Masonry; and, induced by the persuasions of those foreign wives and concubines whom he had espoused in his later days, he erected a fane for the celebration of these heathen mysteries, on one of the hills that overlooked the very spot where, in his youth, he had consecrated a temple to the one true God. It is however believed that before his death he deeply repented of this temporary aberration from virtue, and, in the emphatic expression, "Vanity of vanities! all is vanity," he is supposed to have acknowledged, that, in his own experience, he had discovered that falsehood and sensuality, however they may give pleasure for a season, will, in the end, produce the bitter fruits of remorse and sorrow.

That King Solomon was the wisest monarch that swayed the sceptre of Israel, has been the unanimous opinion of posterity. So much was he beyond the age in which he flourished, in the attainments of science, that the Jewish and Arabic writers have attributed to him a thorough knowledge of the secrets of magic, by whose incantations they suppose him to have been capable of calling spirits and demons to his assistance.

As a naturalist, he is said to have written a work on animals, of no ordinary character, which has however perished; while his qualifications as a poet were demonstrated by more than a thousand poems which he composed, of which his epithalamium on his marriage with an Egyptian princess, and the Book of Ecclesiastes, alone remain. He has given us in his Proverbs an opportunity of forming a favorable opinion of his pretensions to the character of a deep and right-thinking philosopher; while the long peace and prosperous condition of his empire for the greater portion of his reign, the increase of his kingdom in wealth and refinement, and the encouragement which he gave to architecture, the mechanic arts, and commerce, testify his profound abilities as a sovereign and statesman.

After a reign of forty years he died, and with him expired forever the glory and the power of the Hebrew empire. But the Masons whom he had instructed and organized, dispersing into various countries, in search of employment, carried with them the most grateful remembrance of his wisdom and his youthful virtues, and conveyed to the remotest lands the blessings of the noble institution that he had founded, and which, lost by the wickedness of his ancestors at the tower of Babel, was by his piety again discovered on the threshing floor of Ornan the Jebusite. — *Masonic Miscellany*.

JERUSALEM.

WHATEVER relates to Jerusalem, past, present, or future, is of interest to the Mason and Christian hardly less intense than to the Israelite. The following, which we find in the "National Freemason," indicates a movement which looks more like opening that interesting land to the advances of modern civilization and religious culture than any which has preceded it since the dispersion. Every enlightened mind will wish it success: —

Br. Adams writes of this movement: —

"Strangers are now building up the walls of Jerusalem, as foretold by the prophets, and the streets are being enlarged, and the glory of the Gentiles is being turned toward Jerusalem like a flowing stream; these are some of the many reasons why all honest-thinking men may know that the time has come for the Lord's people to begin to gather to that long desolate and down-trodden land. As to what we will do when we reach that glorious land, we answer, that we will do just what people do in other countries: we will raise wheat, barley, millet, cotton, castor oil, olive oil, wine, hemp, and all kinds of fruit, produce, and vegetables. Some who go will work at the carpenter business, some at boat-building, some at plastering, some at shoemaking, some at furniture making, and some at almost every other kind of mechanical business. One will put up a large hotel; two or three others will put up boarding-houses for the accommodation of some of the thirty thousand European pilgrims who yearly visit Jerusalem by the way of Jaffa. Some purpose to start a line of stages between Jaffa and Jerusalem, and others will coast and trade between Alexandria and Beiroot. If our *anxious friends* think that the foregoing won't be business enough for one small industrious community, why then we will inform them that we will have merchants, milliners, and school-teachers; for we wish it understood that in our seminary we shall have Hebrew, Greek, Latin, French, and German taught, as well as English. If this is not business enough, we can employ some twelve or fifteen men on our reaping and threshing machine, and our printing establishment will employ a few more. We think we have given some reasons for going, and that any honest man will say that we won't die for want of employment. . . .

"Our new home near Jaffa, in Palestine, is located about five minutes' walk northeast from the gate of Jaffa (known as the ancient Joppa). It is situated in the midst of orange groves, lemon groves, pomegranite groves, fig-trees, grape-vines, date-trees, and almost every description of oriental fruit and shade trees. Its location is about four minutes' walk from the Mediterranean sea; it has a gentle rise from all sides, being a trifle the highest in the centre, commanding a splendid view in every direction; a location capable of being made almost an earthly paradise, with but a small expense. It lies between two roads, occupying the entire space between the two; it will have two main or principal streets, running at right angles; in the midst of each street will run a stream of living water, carried by a small raised canal, with beautiful trees, vines, and flowers on either side; the canal will be cemented outside and inside; in front of every two houses will be a reservoir for the accommodation of the families immediately opposite. Jaffa is a walled city, and one of the oldest cities in Palestine; it was an old city in the days of Abraham. It is the only seaport of Jerusalem, and some thirty or more other towns in middle Palestine. Some thirty thousand European pilgrims visit Jerusalem by the way of Jaffa yearly. Our first vessel will sail from Jonesport for Jaffa, by the way of Malta, about the middle of next July, loaded with lumber and other building materials, also carrying furniture and household goods, agricultural implements, and about twenty-five or thirty families, numbering in all about one hundred and twenty persons more or less. A good physician will accompany the expedition and locate in Palestine. All those who are going are people of enterprise and industrious habits, and we expect to hear from them a good report."

He again writes: —

"We are preparing to move with our families, our houses, our agricultural implements, also our mechanical implements and our furniture, to that once glorious land. We are going there to become practical benefactors of the land and people; to take the lead in developing its great resources. We are not going there as religious, proselyting bigots. We have no purpose to interfere with the religion or laws of the country. We shall treat the seed of Abraham as our true brothers, whether they believe our faith or not; we shall strive to instruct them in all the arts of mechanism and agriculture, whether they are Jews, Christians, or Mohammedans. We shall never rail at them about their religious faith, or slur them because they don't think as we do. We shall strive by our works to show many an eye, and many a hand, by gentleness from error won, raised in pure devotion to the true and only God."

CONSTITUTING OF ACACIA LODGE.—INSTALLATION OF ITS OFFICERS.—THE FRATERNITY ON THE WAVE.

[We are indebted to the "Cape Ann Advertiser" for the following excellent and graphic account of the constituting of the new Lodge at Gloucester on the 13th July. It is so full and well done that we have no occasion to add anything to it, except to acknowledge, in behalf of the officers of the Grand Lodge, the kind and generous hospitalities extended to them by their brethren of Gloucester. These are rightly appreciated, and will long live in the pleasant memories of the past. The new Lodge is composed of active, intelligent, and experienced brethren; and its future prospects are such as should encourage their hearts and strengthen their hands.]

The new Lodge of Masons formed in town some ten months since, under the name of Acacia Lodge, and which has been working under dispensation, was duly constituted as a regular Masonic Lodge on Monday evening last at Masonic Hall. The peculiar ceremonies pertaining to the constituting of a Lodge were witnessed by a large number of the fraternity, and were of a most impressive and beautiful character; but being purely of a masonic nature cannot be made public. All who attended will long remember the event as a bright chapter in their masonic life, and will, in the days to come, love to dwell upon the theme. The following officers from the Grand Lodge of Massachusetts were present and conducted the ceremonies: Charles C. Dame, M. W. G. M.; William Parkman, R. W. P. G. M.; William Sutton, R. W. S. G. W.; Wyzeman Marshall, R. W. J. G. W.; John McClellan, R. W. G. T.; Charles W. Moore, R. W. G. S.; Edward Stearns, W. G. S. D.; William F. Davis, W. G. J. D.; L. L. Tarbell, W. G. S.; William D. Stratton, W. G. M.; E. F. Gay, G. T.; John W. Dadmun, W. & R. G. C.; George A. Pierson, R. W. D. D. G. M. At the conclusion of the ceremonies pertaining to the constituting of the Lodge, the officers for the current year were installed as follows: F. J. Babson, W. M.; George B. Honors, S. W.; William H. Steele, J. W.; Alfred Mansfield, Jr., Secretary; William F. Ansel, Treasurer; E. L. Rowe, S. D.; Edward E. Burnham, J. D.; John Logan, S. S.; Edward Burnham, J. S.; Charles Raymond, C.; Thomas Raymond, T.

THE SAILING PARTY.

Tuesday morning dawned bright and beautiful. Members of the fraternity to the number of one hundred and fifty gathered at Battery Wharf, where the new schooner, commanded by Capt. Henry R. Smith, and owned by himself and Mr. Daniel Sayward, was in readiness to take out the party. At half-past nine, orders were given to cast off, and with a light wind the vessel sailed down the harbor. Tyrian Lodge, and Ashler Lodge of Rockport, were well represented; brotherly love prevailed, and all hearts were happy as the beautiful craft moved slowly over the calm surface of the water. Whistling for a breeze was attempted, but given up as ineffectual, and the party jogged slowly on.

NAMING THE VESSEL.

When about midway of the outer harbor, W. M. Fitz J. Babson called the brethren forward, and in a neat speech informed them that they were afloat in a vessel without any name, and it was deemed expedient that she should then and there be christened. The M. W. G. M. of the Grand Lodge was invited forward, and the speaker informed him that the vessel was to bear his name, and, breaking a bottle of wine according to the ancient custom, pronounced her the "Charles C. Dame." Mr. Dame was completely taken by surprise, and so were all on board. Hearty cheers were given for him and the vessel which bore his name; and all acknowledged that the secret had been well kept and the christening a perfect success. As soon as quiet was restored, Mr. Dame made a telling speech, wherein he acknowledged the honor that had been conferred upon him by giving such a beautiful craft his name. It was one of the most agreeable events of his life, and never before was he so completely taken by surprise. He should watch her career, and hoped that success would follow her in all her cruisings, and sincerely hoped that her owners might reap rich returns for their investment. Thanking them for the high compliment they had paid him, and alluding to the pleasant occasion which had called the brethren together, he concluded amid a hearty round of cheers. He was followed by Capt. Thomas Hunt of Salem, who spoke of the pleasant event as one long to be remembered, and predicted that the "Charles C. Dame" would prove a successful craft, both to her owners and those who embarked in her. The speaker alluded to Masonry as one of the great lights of the age, drawing men towards it with cords of brotherly love, and cementing hearts with kindly feelings and charity, which was the great cardinal virtue. Capt. Hunt was listened to with earnestness, and was most heartily applauded. Other remarks were made by Messrs. William Parkman, Eben Page, L. L. Tarbell, J. C, Calef. Rev. J. W. Dadmun also spoke and sung a beautiful song, entitled "The Sea," which was well received.

Capt. Smith was then called for and received the cheers of the company. Cheers for the owners and for the crew were next given; and it was pretty conclusive that the vessel had received its christening under circumstances of a most auspicious nature.

THE NAME PUT ON.

During the speaking, Mr. Samuel Elwell, 3d, a member of Acacia Lodge and a painter by trade, very quietly obtained the requisite materials, and, getting into the boat, placed the name upon her stern. But few were aware that this was being done, and most all received a double surprise when they saw the work completed. This was one of the most pleasant episodes of the day, and one that seldom occurs, that of a vessel leaving port without a name and returning fully christened, with her name duly placed in its proper position.

The wind being so light, the project of visiting the "Old Man's Pasture" and indulging in the fine sport of cod-fishing had to be given up. Some efforts at fishing were made, but without success, and this portion of the programme had to be omitted, much to the disappointment of many who counted upon pulling several mammoth cod from their abiding places at the bottom of old Neptune's domains.

THE YACHT JUNIATA.

At about high twelve, a yacht was seen bearing down for the vessel. She fired a salute and was recognized as the Juniata of Boston, owned by Arthur Cheney, Esq., having on board R. W. P. G. M. Winslow Lewis, and others of the fraternity who had promised to grace the festivities with their presence. Their boat was lowered, and they were soon on board, where a most hearty welcome greeted them. During the day the yacht was visited by many of the officials, and pronounced as fine a specimen of workmanship as had ever visited these waters. Upon the return of the party, she came into the harbor, and her passengers reported themselves at the Fort, where they took dinner.

THE DINNER AT EASTERN-POINT FORT

Was an event long to be remembered. The party sat down at tables spread in the barracks, at about four o'clock, with appetites rendered all the more keen from having been obliged to wait. Messrs. Logan and Woodman were the caterers, and well did they accomplish their part of the programme. A fish-chowder, which an epicure might have feasted upon, was one of the features, while meats and the accompanying fixings supplied all that was needed to fill the aching void in the bread-baskets of hungry Masons. Such a merry game with the spoon we have seldom seen, and the cry for "more chowder" kept the waiters busy. After dinner, songs and speeches followed in quick succession, giving an entertainment which was well appreciated. At six o'clock preparations were made to re-embark; and after a pleasant sail in the harbor, the vessel returned and landed at steamboat wharf. Here stood Capt. E. W. Davidson of the steamer Charles Houghton, who gave a pressing invitation for the party to come on board the steamer. The invitation was accepted, and they were received in the most hospitable manner and a half-hour passed very agreeably. Thus ended the masonic festivities. All enjoyed themselves, and nothing occurred to disturb the harmony of the occasion. They met upon the level and parted upon the square.

To the courtesy of Ordnance Sergeant Henry Bricken, the fraternity are indebted for much that made their visit to the fort so agreeable. Everything that was in his power was freely done for the comfort and accommodation of the brethren, and his efforts were duly appreciated.

WASHINGTON AS A FREEMASON.

We find the following in a late number of the "Boston Journal": —

Of all the numerous biographies which have been written on the life and public services of the "Father of our Country," few, if any, scarcely mention his connection with the brethren of the Mystic Order. Nearly three-quarters of a century have passed since his death; the members of the fraternity who saw him made a Mason and those whom he often honored with his presence in the Lodge-room and in public, have all passed away, and with them much that would be delightful and refreshing to contemplate. Fortunately, however, all information of his masonic history is not lost, for the stray leaves of his interesting and instructive masonic record have geen gathered up and presented to the public in a very neatly printed volume published by the Masonic Publishing Company of New York. From it we gather the following facts:

Washington was made a Mason on the fourth day of November, A.L. 5752, a few months before he was twenty-one years of age, as the records of Fredericksburg Lodge show, and the record of his initiation fee is as follows: "Received of Mr. George Washington, for his entrance fee, £2, 3." On the 3d of March following he was passed to the Fellow-crafts degree, and on the 4th of August he was raised to the sublime degree of Master Mason. The old record-book of the Lodge is still preserved, and the Bible upon which he was obligated and the seal of the Lodge are still among the most interesting mementos of his life.

A few months after this he was employed by the Governor of Virginia in the very important task of resisting the encroachments of the French in the western part of the State. There are traditions that Washington and his brethren held military lodges during the old French war, and there is a cave near Charlestown, Va., a few miles from Winchester, where his headquarters were, which to this day is called "Washington's Masonic Cave." Tradition informs us that here Washington and his military brethren held their meetings; and as late as 1844 the masonic brethren in that vicinity held a celebration there to commemorate the events of its early history.*

The close of the year 1776 was a sad one for American Masonry. Every Grand East on the continent was in darkness. Massachusetts and Virginia had each lost a Grand Master since the commencement of the war; the Grand Master of New York had entered the British army, and the Grand Lodge of Pennsylvania was suspended. In the spring of 1777, Washington was selected as the most proper person to be elected the first independent Grand Master of

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* We apprehend very little reliance can be placed on this tradition. Masonic Lodges are not held in caves; nor is it at all probable that Washington ever met them in such a place.

Virginia; but he modestly declined, on the ground that he did not consider it masonically legal that one who had not been the Master or Warden of a Lodge should be elected Grand Master, and because at that time his country claimed all his services in the field.*

Tradition also informs us that military Lodges were held during the winter of 1777 at Valley Forge, and that Washington often honored them with his presence. In Philadelphia, 1778, he was present at the festival of St. John the Evangelist, and was honored with the chief place in the procession. He attended a public festival at Reading, Connecticut, in March, 1779; and in June, the same year, he attended the festival of St. John the Evangelist at West Point, celebrated by the American Union Lodge. In January, 1780, the three Grand Lodges of Massachusetts, Pennsylvania, and Virginia met at Philadelphia, and General Washington was unanimously elected "Grand Master of Masons throughout the United States."†

We have not room to follow the Father of our country in his masonic relations to the day of his death. During the war of the Revolution he was constantly surrounded with masonic brethren, upon whom he relied for advice and support, and nobly did they repay the trust imposed on them. In the army there were Generals Knox, Steuben, Lafayette (who was probably made a Mason in this country), Putnam, Wooster, Greene, Wayne, Sullivan, and Gist, together with such names in civil life as Benjamin Franklin, Peyton, Edward Randolph, Bishop Seabury, and a host of others, who took a leading part in the events of that period.

The next scene of masonic interest which we can notice is his inauguration on the 30th of April, 1789, in New York, as President of the United States. On that occasion, General Jacob Morton, Master of St. John's Lodge of New York, and Grand Secretary of the Grand Lodge of the State, was marshal of the day; and Robert R. Livingston, Chancellor of the State of New York and Grand Master of the Grand Lodge, administered to Washington his oath of office. The sacred volume which was used, and the red crimson velvet cushion on which it rested, were taken from the altar of St. John's Lodge; and after the ceremony was concluded a memorial leaf was then folded at the page where he devoutly pressed his lips. This volume is still in possession of the Lodge.

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* The Grand Lodge of Virginia was not organized until Oct. 1778, when John Blair was elected Grand Master. No mention is made of Washington in the proceedings, nor is it probable he was ever thought of for that office. He had more important business on hand, and for which he was better fitted.

† There is no foundation for this statement. The three Grand Lodges named never met at Philadelphia for any purpose. The Grand Lodge of Pennsylvania, in January, 1780, resolved that a Grand Master for the United States ought to be chosen, and nominated Gen. Washington for the appointment; but the proposition not meeting with favor in the Grand Lodges of the other States, the subject was allowed to subside, and was never again revived.

We have not seen the work from which the Journal made its abstract; but if its statements are not more reliable than the foregoing it needs revising.

Passing by other masonic incidents of great interest, the laying of the corner-stone of the Capitol at Washington, on the 18th of September, 1793, the painting of his masonic portrait in 1794, the masonic festivals which took place on the 22d of February, even during his lifetime, we come to the last great event of his earthly career, and the first day of mourning which this nation ever saw. On the evening of the 18th of December, 1799, all that was mortal of Washington was laid in his last resting-place at Mount Vernon. Around the body at the entrance of the tomb were gathered the military escort, the clergy, the mourning relatives, and the masonic brethren. The beautiful and expressive burial-service of the Episcopal church was read and fervently responded to by the multitude around; then the Master of the Lodge performed the mystic funeral rites of Masonry, the swords and the apron were removed from the coffin, the brethren each cast upon it the evergreen sprig, the public burial honors were given with lifted hands by the brethren, and Mount Vernon's tomb was left in possession of its noblest sleeper.

These reminiscences of Washington will ever be fondly cherished by the members of the craft; and it will be interesting to them to observe that from the early days of manhood to the last declining years of his useful life, in camp, in public office, and in retirement, he never forgot his sacred obligations to the Order; that his career as a Mason was no less dear than that of a statesman, and that the highest honors of the craft as well as of his country were conferred upon him.

CORRECTION.

Saint Stephen, New Brunswick, 7th July, 1866.

Charles W. Moore, Esq.,
Editor "Freemasons' Monthly Magazine," Boston, Mass.

Dear Sir and Brother, — The Grand Lodge of Massachusetts is in error, when, in its resolutions of fraternal greeting to the Grand Lodge of the Netherlands on the advent of the fiftieth anniversary of the Grand Mastership of His Royal Highness Prince William Frederick Charles of Holland, it says that it "completes an event which has no like masonic parallel." His Grace Augustus Frederick, Duke of Leinster, was elected Grand Master of the Grand Lodge of Ireland in 1813, and has been annually re-elected ever since, thus completing his fifty-third year as Grand Master.

Fraternally yours,
A Member of the Grand Lodge of Ireland.

We were aware of the fact above related, but overlooked it when the resolutions were adopted. The Duke of Leinster was elected Grand Master in Ireland the same year in which the late Duke of Sussex was elected to the Grand Mastership of the Grand Lodge of England. He is at the head of all the Masonry in Ireland, including the Scottish Rite.

A. AND A. RITE IN SPRINGFIELD, ILL.

H. A. Johnson Grand Lodge of Perfection was opened June 19, in this city, with full ceremonies, the M. P. Sov. Grand Commander, K. H. Van Rensselaer, presiding, and was in session, conferring the various degrees, until late Wednesday evening. On Thursday morning, the Sov. Grand Commander constituted the Grand Lodge, and installed its officers. All the degrees to the 14th grade were conferred upon Gen. Isaac C. Pugh of Decatur; Prof. Joseph Karr of Pittsfield; James Lowe of Quincy, P. M. of Bodley Lodge No. 1; Capt. D. S. Whittenhall, of Joliet Commandery No. 4; Col. J. H. Matheny, P. D. G. M.; C. W. Matheny, P. D. G. H. P.; Charles Fisher, J. G. W.; P. A. Dorwin, Master Central Lodge No. 71; John L. Davis, Master Springfield Lodge No. 4; Col. Thomas S. Mather; John A. Hughes, J. W. of Tyrian Lodge No. 333; John C. Reynolds, D. G. Sec.; George Carpenter, J. W. of Springfield Lodge No. 4; A. J. Dunning, Commander Elwood Commandery No. 6; Prof. R. L. McGuire; F. W. Tracy, Cashier National Bank; and Brothers W. D. Richardson, J. W. Dalby, H. N. Edwards, John S. Fisher, and S. R. Harriman, all noted citizens of Springfield. The degrees were also conferred to the 13th grade on Sir J. B. Hammond.

On Thursday afternoon, Van Rensselaer Council Princes of Jerusalem was opened, and degrees conferred to 16th grade; and the Council was constituted under charter and its officers installed.

Thursday evening, Lavely Chapter of Rose Croix was opened for the first time under dispensation, and degrees were conferred to 18th grade.

On Friday morning, Carson Consistory was opened, and during the day and evening, to a late hour, the degress were conferred to the 32d grade — Sublime Princes Royal Secret.

From the 15th grade to the 32d, the degrees were conferred on the same brethren — Pugh, Karr, Lowe, Whittenhall, Richardson, Dorwin, Charles Fisher, Dunning, McGuire, Dalby, Hughes, Harriman, Tracy, Davis, Carpenter, Reynolds, and John S. Fisher.

We are under great obligations to our Ill. Deputy B. F. Patrick, and our Chicago brethren, for the use of their scenery and paraphernalia.

Ill. Princes O. H. Miner, William Lavely, George F. Wright, L. W. Shepherd, James W. Sponsler, and Nicholas Strott, gave themselves to the work. The brethren here are greatly indebted and thankful to Ill. Prince M. J. Noyes, of Pittsfield, for his attendance and counsel throughout, and for his valuable assistance. Nor should we forget that Ill. Prince Sponsler provided plenteously all needed refreshments, both at his hotel and at the Lodge-room, and a carriage and servants were ready at all times for the Sovereign Grand Commander.

Ill. Prince Wright added greatly to the interest by the addition of valuable paintings; and, without his important suggestions and rich taste, many scenes would have been far less interesting.

One scene produced by him in the Rose Croix struck every beholder with awe and contrition. The Sov. Grand Commander declared it to be the first he had ever seen, and the most awe-inspiring he had ever beheld.

The closing scenes were magnificent beyond description. The old chief Van Rensselaer, though lame, reminded us of his heroic brother, Gen. Van R., who died long after the second war, covered with fourteen scars from wounds received in battle. Aye, the glorious old chief is "decrepid" no longer, but is ready for "duty" yet.

THE GREAT FIRE IN PORTLAND.

Our readers have learned from the secular papers full particulars of the great calamity which has recently befallen the beautiful city of Portland in the neighboring State of Maine, by which more than five hundred buildings were laid in ashes, including the entire business part of the city, and from ten to fifteen thousand of the inhabitants rendered houseless. It was one of the most extensive and devastating fires that have ever occurred in this country, and can be compared only to the great fires in Charleston, S.C., in 1838, when eleven hundred and fifty-eight buildings were destroyed, and that at Pittsburg, Pa., where one thousand buildings were burned. The great fire in Quebec, in 1845, destroyed fifteen hundred houses; and this was followed by another which destroyed thirteen hundred dwellings: in all, two-thirds of the city. St. Johns, Newfoundland, was nearly destroyed by fire in 1846, when six thousand people were made houseless. The great fire at Nantucket in the same year destroyed three hundred buildings.

A large number of our brethren are doubtless among the sufferers, but to what extent we have not learned. R. W. Br. Drummond, under date of July 8, writes us as follows: —

"You will be glad to learn that in our terrible calamity, the houses of Brothers Murray (G.M.), Preble, and myself escaped. But Br. Dodge (G. H. P.) was burned out, and lost all he had in his house save his plate and a few small articles.

"Our Masonic Hall was burned, and all its contents, except the charters and most of the jewels. The office of Grand Lodge and Grand Chapter was burned, but all its contents saved by the exertions of Grand Master Murray.

"My office was burned, but I saved *all* my papers and books, and almost *all* of my law library, and a portion of my office furniture. I am very grateful; for saving my library (which is quite valuable) was almost *providential.*

"Br. Preble's office had a *narrow* escape, but was saved. It would have been a sad loss as his masonic library was in it, and that is larger than *all* the other masonic libraries in the State. As it was, he lost *all* his duplicates, stored in another room in the same building.

"The losses of our masonic bodies are *well* but not *fully* insured. The records of Grenleaf Chapter were *all* destroyed, but those of *all* the other bodies, I believe, were saved; almost every Sir Knight lost his uniform, &c.

"Br. M. F. King's place of business was burned, with most of its contents. I cannot tell about his insurance.

"I had some two hundred dollars' worth of books at the binders, which were all lost."

Since the receipt of the above, we learn that many of our brethren in Portland have lost everything, and are greatly in need of assistance for themselves and families. We hear of several Lodges in this State that have contributed generously in aid of the sufferers, but much remains to be done, for much is needed. We trust the matter will be taken in hand at once, and that contributions will go forward liberally. Donations may be forwarded to M. W. T. J. Murray, G. M.; Hon. Josiah H. Drummond, P. G. M.; or William P. Preble, Esq., P. G. M.; all of Portland.

"BY SEA TO JOPPA."

In answer to the queries propounded under the above caption by a "Young Mason," one who has devoted considerable time to the investigation of the subject respectfully begs leave to suggest: First, the title "Lebanon" is not confined to a single mountain, but is the name of a ridge or chain of mountains of Turkey in Asia, between Syria and Palestine; they form the north boundary of Palestine, extending from the Mediterranean sea as far south as Arabia. The highest summit of Lebanon is about 9,600 feet. Between Tyre and Sidon they extend quite down to the coast of the Mediterranean, and it is remarkable that at this day the only few specimens remaining of the cedars of Lebanon are to be found near the latter city, which is situated at the base of Lebanon and immediately on the coast. Now from Joppa to Sidon is just 115 miles, which is the utmost distance the timber is required to be conveyed by water; and, indeed, from the nature of the coast, there can be but little doubt that those trees in ancient times were to be had at a much less distance; the mountains approaching the coast at what is now known as White Cape, only about 80 miles north of Joppa. I cannot find in my reading that the coast of Syria and Palestine is "proverbially a stormy one"; but, on the contrary, the Etesian winds blow in a very constant manner from north to south during the months of May, June, and July, not boisterously but steadily, so that there would have been less labor or uncertainty in conveying the timber in floats propelled by sails, during those months, than there would have been in going and returning even with the ships of the present day; the floats requiring but to travel with the winds due south to Joppa, while the return of the ships would be against the wind north to Sidon.

It is indeed true that Webb, Cross, Oliver, Macoy, and a host of other *perpetuators* of error, have set forth as a fact, that the stones were procured in the quarries of Zeredatha, but the declaration is unsupported by any authority sacred or profane. We have too much of this in our masonic literature, and a Young Mason's desire for *proof* of that which without proof is mere assumption, cannot be too strongly commended. We would advise the masonic student to profit by his example. I have, therefore, been unable to find in my reading any reliable account of the stones having been procured "at Zarthan, between Succoth and Zeredatha;" but I do learn from Josephus (Antiquities, chapter 11, sec. 9), that King Solomon enjoined the 80,000 Fellow Crafts to "cut out large stones for the foundations of the Temple, and that they should fit them and unite them together *in* the *mountain* (not mountains), and so bring them to the city." This is the only evidence, either scriptural or historical, that the stones were procured in any particular place, or *in* or *on* any particular mountain; but we have the recent discoveries recorded in Barclay's "City of the Great King," to prove that they *were* procured in the immediate neighborhood of the site of the Temple itself, in fact were quarried under what is now, and at that time was, a part of the city of Jerusalem. After explaining the accidental discovery of the subterranean quarry, and vividly describing the evident manner in which the stones were separated from the adjacent rock, the marks of the instruments used being still well defined, Dr. Barclay concludes: "We all agreed the quarry had been worked; and then the question arose, 'by whom?' The answer was by King Solomon; and for this opinion there seemed to be many reasons. The stone is the same as that of the portions of the Temple wall still remaining, and referred by Dr. Robinson to the period of its first building." The mouth of the quarry is higher than any portion of the Temple area, making the transportation of the immense blocks of stone a comparatively easy task. This — combined with the fact that the Scriptures are silent as to the place where the stones were procured, although very explicit, as is Josephus also in regard to the place and manner of obtaining the timber — is, I think, evidence sufficient to satisfy us that the transportation of the stones, after all, was not so difficult a task as at first it might have seemed to a "Young Mason." For this information, I refer to Barclay's "City of the Great King," from pages 459 to 469 inclusive. A few words in reference to an error into which a "Young Mason" has fallen in regard to the city of Zarthan, Zartanah, or Zeredatha, all of which names were evidently applied to one and the same place, for proof of which I refer a "Young Mason" to 1 Kings, vii., 46; 2 Chronicles, iv., 17; Joshua, iii., 16; 1 Kings, iv., 12. Having satisfied "Young Mason" on this point, I will now proceed to locate this place, as upon its location depends the practicability of conveying, not the stones or the timber of the Temple to Jerusalem, but the conveyance of the holy vessels, doors, gates, and other metal parts, which was a matter of equal importance. Succoth remains at the present day, and is situated forty-five miles northeast from Jerusalem, on the east bank of the

Jordan; and by a careful perusal of the sixteenth verse of the third chapter of Joshua, we are satisfied that Zarthan or Zeredatha could not have been higher up the river than Succoth. Joshua crossed the Jordan "right against Jericho," and the water of the river was stayed at Zarthan. Jericho is twenty-seven miles from Jerusalem toward Succoth, so that the clay grounds where the holy vessels were cast could not have been farther than forty-five miles, and may have been as little as twenty-eight or thirty miles from Jerusalem, — no great matter for transportation even in that early day. Now Zarthan is supposed by commentators to have been situated in the tribe of Manasseh west of Jordan, near Jezreel and Bethshan, or Sythapolis, and not far from the Jordan; and indeed Joshua, as quoted above, would seem to locate it very near the river bank. Succoth, we know, was situated east of Jordan in the tribe of Gad, and according to Jerome in the district of Sythapolis, — hence the plain of Jordan, where Hiram cast the brazen vessels, must be the plain in which the river runs, Zarthan and Succoth being nearly opposite each other; but whether the precise spot of his operations was on this side or the other side is uncertain; in this place however, on both sides of the river, is to be found in abundance that particular clay proper for his purpose. The word Zeredatha is not used in the Scripture in any place except 2 Chronicles, iv., 17, but Zartanah or Zarthan appears in many places in the same connection. — *Cor. Mas. Review.*

WASHINGTON AND OREGON.

We make the following extract in relation to the pending controversy between the Grand Lodges of Washington and Oregon on a question of jurisdiction which has arisen between them, from the report of the committee of correspondence of the Grand Lodge of Pennsylvania. It states the case clearly and comprehensively, and may be useful for future reference: —

An important jurisdictional controversy has arisen between the Grand Lodge of this Territory and the Grand Lodge of Oregon, arising out of the following circumstances. Congress, in the formation of the new Territory of Idaho, had taken part of Washington Territory. The Grand Lodge of Oregon subsequently granted a Charter for a new Lodge at Idaho City, within that part of the new Territory which had formerly been included in the boundaries of Washington. Of this action, the Grand Lodge of Washington Territory complains as an infringement of her jurisdiction.

The ground taken by the Grand Lodge of Oregon is that masonic usage confines the *exclusive* jurisdiction of a Grand Lodge to the limits of the State or Territory in which such Grand Lodge is organized; and that upon any change in the boundaries of the State or Territory, the exclusive jurisdiction of the Grand Lodge is changed in its territorial limits accordingly. If, by reason of such change, any portion of the State or Territory is erected into, or made part of a new State or Territory, such portion then ceases to belong to the exclusive jurisdiction of the Grand Lodge, and is open to any Grand Lodge which may choose to grant Charters to Lodges therein.

The Grand Lodge of Washington, on the other hand, contend, that, having once rightfully acquired and held *exclusive* jurisdiction over any portion of Territory, a Grand Lodge cannot be deprived or ousted of such jurisdiction, without her consent, by any changes of geographical or political divisions.

The Committee are gratified to remark the fraternal and courteous and able manner with which the controversy has thus far been conducted; and express the hope that it may be amicably settled, without any interruption of harmony. So far as the opinions of our sister Grand Lodges have found expression in the proceedings which have been referred to your Committee, they are unanimous in sustaining the position of the Grand Lodge of Oregon.

HISTORICAL SKETCH OF ROYAL ARCH MASONRY.

[From the Constitutions of the Grand Lodge of Pennsylvania.]

In 1798, Rules and Regulations were adopted by the Grand Lodge for the government of the Grand Chapter, by which, among other things, it was determined that no Chapter should be held within the Commonwealth of Pennsylvania and Masonic Jurisdiction thereto belonging, but under the authority and sanction of a regular subsisting warrant granted by the Grand Lodge, according to the old institutions and by the consent of such Lodge, signified to the Grand Chapter; that no regular Chapter can be held without the presence of six regularly registered Royal Arch Masons; that no brother can take the degree unless he has taken the first three degrees, and has filled the office of Worshipful Master, or passed the chair by dispensation; and the expenses of the Grand Chapter shall be borne by the Grand Lodge.

In October, 1797, a Convention of Committees from several Chapters in the Northern States, assembled at Masons' Hall, in Boston, authorized "to meet any or every Chapter of Royal Arch Masons within the States of New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, and New York, or with any committee or committees duly appointed and authorized by any or all of said Chapters, and to deliberate on the propriety and expediency of forming and establishing a Grand Chapter of Royal Arch Masons, for the government and regulation of the several Chapters within the said States."

This Convention, of which Thomas Smith Webb was Chairman, in a circular letter addressed to the Chapters in said six States, assumed, in opposition to the opinion and precedent given by the Grand Lodge of Pennsylvania, "That no Grand Lodge of Master Masons can claim or exercise authority over any Convention or Chapter of Royal Arch Masons."

In January, of the following year, at a Convention assembled in response to said circular, a General Grand Royal Arch Chapter was established over the foregoing States. In 1806, the General Grand Chapter of the United States was formed, four State Chapters only being represented, to wit, Rhode Island, Connecticut, Vermont, and New York.

The Grand Lodge of Pennsylvania condemned this organization of Royal Arch Masons, contending for the old Constitutions by which the Arch was considered as properly under the jurisdiction of the Grand Lodge, and denying the expediency and masonic legality of a separate supreme jurisdiction.

The General Grand Chapter introduced various innovations upon the ancient and established work of Royal Arch Masonry. The innovations are openly avowed and explained thus, in Appendix to the 16th edition of the Masonic Chart, by Jeremy L. Cross: —

"After the Grand Lodges of the several States had declared themselves free and independent, and the General Grand Chapter was formed and established in 1798, it was deemed advisable to adopt a regular and uniform mode of lecturing and work for the whole; and, in order to accomplish this great desideratum, the expert workmen from various parts of the country met together.

"The work was completed and adopted fully by the year 1810. It was at this period the author commenced lecturing in the New-England States, with all those bright and well-informed Masons who had been so assiduous in selecting and arranging the above system; which was by them adopted as the most correct. Taking the 'Ancient York Rite' for a standard, they selected from the 'Scottish Rite' those things which approximated to the former, and out of the two systems they formed a very perfect and complete set of lectures, which are beautiful in themselves, and have been preserved entire to the present hour."

The mode of work and lecturing in Pennsylvania is different from that adopted by the General Grand Chapter. Pennsylvania adheres to the "Ancient York Rite." The degrees of Most Excellent Master and Mark Master have, however, been admitted within her jurisdiction, and are now prerequisites for obtaining therein the Arch degree.

Upon the 17th of December, 1810, a committee was appointed by the Grand Hiram Royal Arch Chapter, to revise and amend the By-Laws, Rules, and Regulations of the Grand Chapter. This Committee reported December 21, 1812, a code of By-Laws, which was adopted by the Grand Chapter, and upon being presented to the Grand Lodge for approval, the same was duly approved by that body.

The preamble to this code, which is of interest in its historical connection, is as follows: —

"Ancient Masonry consists of four degrees, the first of which are those of Apprentice, the Fellow-Craft, and the sublime degree of Master Mason; and a brother well versed in these degrees, and having discharged the offices of his Lodge, particularly that of Master, and fulfilled the duties thereof with the approbation of the brethren of his Lodge, is eligible, on due trial and examination by the Chiefs of the Chapter to whom he shall have applied, and by them found worthy, of being admitted to the fourth degree — the Holy Royal Arch.

"It follows, of course, that every regular warranted Lodge possesses the power of forming and holding Lodges in each of these degrees, the last of which, from its pre-eminence, is denominated among Masons a CHAPTER. That the said Chapter of the Holy Royal Arch may be established, held, and conducted with the regularity, discipline, and solemnity, bearing the sublime intention with which they have from time immemorial been held as an essential component part of Ancient Masonry, and that which is the perfection and end of the beautiful system, the Excellent Masons of the Grand Lodge of Pennsylvania, according to the old institution assembled and constitutionally convened in General Grand Chapter of the Holy Royal Arch Chapter, have carefully collected, revised, and adopted the following regulations for the government thereof, that under the sanction of the Grand Lodge they may be transmitted to every regular warranted Lodge on the Register, and may be solemnly and finally made a part of the Book of Laws and Regulations of the Craft."

Royal Arch Masonry continued to spread in Pennsylvania, and its government, under the control of the Grand Lodge, was found to be inefficient, and many efforts to modify it were made. For many years these efforts were fruitless. But at length, July 16, 1824, a Constitution was adopted by the Grand Chapter, with the assent of the Grand Lodge, by which the Grand Royal Arch Chapter was made independent of the Grand Lodge, and invested with power to elect its own officers; to make by-laws, rules, and regulations for its own government; to regulate, superintend, and control the by-laws, rules, and regulations of subordinate Chapters and Most Excellent and Mark Masters' Lodges under its jurisdiction; to grant warrants for holding Royal Arch Chapters and Most Excellent and Mark Masters' Lodges, and the same to suspend, revoke, and restore at pleasure; and to exercise jurisdiction over the same.

In accordance with this Constitution, the Grand Chapter, Dec. 23, A.D. 1828, A.L. 2358, adopted a series of Rules, and Regulations; and has been governed by this Constitution, Rules, and Regulations, with but few alterations and amendments, from that time till the adoption of the Constitution which precedes this sketch, and which contains no fundamental alterations.* A change from the Constitution of 1824 was made in 1855, when a provision was introduced, adding to the list of those who composed the Grand Chapter "All High-Priests, Kings, and Scribes, for the time being, of subordinate Chapters under the jurisdiction." As a member of a subordinate Chapter was eligible to the offices of High-Priest, King, and Scribe therein without having passed the chair of a Blue Lodge by election, this provision introduced as members of the Grand Chapter, some who were not members of the Grand Lodge, and who ceased to be members of the Grand Chapter immediately upon the termination of their term of office in the subordinate Chapter. This provision is not retained in the present Constitution, the Grand Chapter having in this respect returned to the old Constitution of 1824.

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* Constitution, 1862. — ED.

The Most Excellent Masters' Lodge has ever been constituted under a separate warrant within this jurisdiction.

In 18—, a separate Mark Lodge was opened and held under the warrant of Concordia Lodge, No. 67, in the city of Philadelphia,* and continued to work under it till the Grand Chapter was established under the Constitution of 1824, when a warrant was obtained from the Grand Chapter.

ATHELSTAN LODGE, WORCESTER.

THE ceremony of constituting this new Lodge and of installing its officers took place on Friday, the 13th July last. The ceremony was performed by the M. W. Grand Master, CHARLES C. DAME, assisted by a delegation of the Grand Officers, and in the presence of a large number of brethren. The evening was excessively warm, but the hearts of the brethren were warmer, and the occasion was one of marked interest and pleasure. The officers for the year are as follows: Samuel T. Bigelow, M.; E. P. Woodward, S. W.; J. J. Russ, J. W.; Joseph Chase, Treas.; Luther H. Bigelow, Sec.; D. W. Knowlton, S. D.; J. E. Chase, J. D.; John Speed, S. S.; D. W. Bemis, J. S.; C. B. Whiting, Marshal; Daniel Seagrave, Tyler; Jonas Heald, Jr., Inside Sentinel; Rev. E. W. Virgin, Chaplain.

The success of the Lodge while under dispensation has been most satisfactory, both in its work and discipline, and its future prospects are bright and encouraging. Its management is in excellent and able hands; and there is no apparent reason why it should not fill a first place among the Lodges in the jurisdiction.

The officers of the Grand Lodge are under obligations for the courteous and generous reception extended to them. The dinner furnished on their arrival at the Bay State House — one of the cleanest and best public houses in the interior of the State — was surpassingly excellent, alike in variety and abundance; and what is a matter of some importance as well as rarity on such occasions, it was well and tastefully served. The present proprietors of the house are Brothers Hatch and Wilcox, and we most heartily commend their fine establishment to such of our friends as may have occasion to visit Worcester.

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* There are now three Mark Lodges, viz., Nos. 91, 214, and 216, in Philadelphia. — ED.

LAFAYETTE LODGE, ROXBURY.

THIS new Lodge was constituted and its officers were installed on Monday evening, July 2, 1866. The ceremonies were performed by the Grand Lodge, M. W. Charles C. Dame, Grand Master, assisted by the Grand Officers. The exercises were interspersed with music, performed by a choir of male voices in a very admirable and effective manner. The elegant hall of the Lodge was conveniently filled by the members and their ladies, the latter being admitted after the ceremony of constitution.

Before proceeding with the installation of the officers, one of the ten brethren who had been initiated while the Lodge was working under dispensation came forward, and for himself and associates presented the Lodge, in a modest speech, with an elegant and costly set of Jewels. They were received by the W. Master, Br. C. J. Danforth, in appropriate and fitting terms, and handed to the Grand Master, who immediately proceeded to install and invest the officers with them, as follows: C. J. Danforth, W. M.; John Kneeland, S. W.; William Hobbs, Jr., J. W.; W. B. May, Treas.; C. L. Lane, Sec.; W. F. Mullen, S. D.; F. Briggs, J. D.; D. Wheeler, S. S.; H. W. Wills, J. S.; J. Bacon, Marshal.

At the conclusion of the exercises in the lodge-room, the gentlemen with their ladies repaired to the banqueting-hall, where tables were handsomely spread and bountifully furnished for their refreshment.

THE GRAVE OF HENRY PRICE.

HENRY PRICE LODGE of Charlestown paid a memorial visit to the grave of the first Grand Master in America, at Townsend, on Thursday, the 21st of June last. The occasion was one of great interest to all present, fraught, as it must have been, with many pleasant memories and historical suggestions. The officers of the Grand Lodge were politely invited to be present and unite in the ceremonies and festivities of the occasion; but official duties in another part of the State prevented their attendance. Appropriate addresses were made at the grave, and subsequently at the table, by Brothers S. M. Nesmith, Master of the Lodge; L. S. Bancroft of Pepperill; G. W. Warren; W. W. Wheildon; Rev. O. F. Spofford; Gideon Haynes and J. A. D. Worcester of Charlestown; Hon. Charles R. Train of Framingham; E. D. Bancroft of Groton, and others. A full account of the proceedings appeared in the "Bunker Hill Aurora" of the 23d, but did not reach us until after the matter for our present issue was made up. We hope to be able to find room for it in our next.

MASONIC CHIT-CHAT.

Bro. Reynolds, in the "Trowel" for July, — an excellent number, as all his numbers are, — says: "The Southern M. P. Sov. Grand Commander has not answered the questions put to him in the June issue of the 'Trowel.' We shall therefore assume that he speaks the truth; in which case *the Ritual furnished the South from ours* (the Northern Jurisdiction), *in lieu of theirs destroyed or stolen*, has been so changed in the 32d and 33d degrees that *all allegiance to the country is obliterated*."

And yet this autocratic gentleman impertinently talks of the "defective Rituals" of the Northern Council! They are imperfect as contrasted with the infidel and abhorrent system which he has prepared and had the effrontery to publish as the adopted Rituals of his own body! But it is of very little consequence what he says or does, either masonically or politically. Whatever influence he may have ever possessed in either respect has been utterly destroyed by his disloyalty and radicalism.

The Ancient Accepted Rite in Albany, N.Y. — We are gratified to learn that, since the meeting of the Supreme Council for the Northern Jurisdiction in May last, the city of Albany has been visited by the venerable and Ill. Bro. K. H. Van Rensselaer, Sov. Gr. Commander, who had most pleasant interviews with such brethren residing there as claimed to be of the A. A. Rite. The result was, that the Grand Lodge of Perfection, which was founded there in 1767, has been re-established on a sure and permanent basis, and is now working in unison with the bodies of the Rite in the Northern Jurisdiction. We thank Ill. Bro. R. H. Waterman, for a copy of the seal, around the circumference of which is the following inscription: "Ineffable and Sublime Grand Lodge of Perfection, Albany, N.Y. Founded 20 Dec. 1767." We wish them the fullest measure of success. — *N. Y. Cour.*

The Grand Commandery of Missouri met in June, and elected the following officers for the ensuing year: —

R. E. George Frank Gouley, of St. Louis, G. C.; V. E. Louis F. Weimer, of St. Joseph, D. G. C.; E. Jas. T. Aglur, of St. Louis, G. C.; E. Jas. McDaniel, of Hannibal, G. C.; E. Rev. J. D. Vincel, of Chillicothe, Prelate; E. Martin Collins, St. Louis, S. W.; E. B. F. Newhouse, Weston, J. W.; E. William L. Loker, St. Louis, Treas.; E. A. O'Sullivan, St. Louis, Recorder.; E. Hamp. Woodruff, St. Louis, S. B.; E. Wm. Bosbyshell, St. Louis, S. B.; E. W. H. Stone, St. Louis, W.; E. Thos. Harris, St. Louis, S.

The Grand Chapter of Missouri met also in June, and elected the following officers: —

M. E. Samuel Russell, St. Joseph, G. H. P.; R. E. Martin Collins, St. Louis, Dep. G. H. P.; R. E. Rufus E. Anderson, Palmyra, G. K.; R. E. Joseph Tollman, St. Louis, G. S.; R. E. John D. Daggett, St. Louis, G. T.; R. E. A. O'Sullivan, St. Louis, G. S.; Comp. Rev. P. M. Pinckard, St. Louis, Chaplain; Comp. Joseph E. Drake, Carrollton, C. H.; Comp. Thomas Burns, Macon, R. A. C.; Comp. Thomas Harris, St. Louis, Guard.

New Hall at Mansfield. — St. James Lodge, at Mansfield, having recently fitted up a neat and convenient hall for their future accommodation, the same was formally dedicated by the M. W. Grand Lodge, on the 24th ult., in the presence of the members of the Lodge and their ladies. The officers were installed by the M. W. Grand Master, at the conclusion of the ceremonies of dedication. The ladies availed themselves of the occasion to manifest their interest in the prosperity of the Lodge by providing a very rich entertainment for the company at the vestry of one of the churches in the village. We are happy to add that the Lodge is in a flourishing condition, with encouraging prospects before it.

"The little I have seen of the world," said Longfellow, "and know of the history of mankind, teaches me to look upon the errors of others in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it has passed through; the brief pulsations of joy; the feverish inquietude of hope and fear; the pressure of want; the desertion of friends; the scorn of the world that has little charity; the desolation of the soul's sanctuary, and threatening vices within — health gone — happiness gone — even hope that remains the longest, gone — I would fain leave the erring soul of my fellow-man with Him from whose hands it came."

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"REJECTED CANDIDATES."

PITTSFIELD, July 24, 1866.

CHARLES W. MOORE, Esq.

Dear Sir and Brother, — Your article in the July number of the "Freemasons' Magazine," on "Rejected Candidates," I have perused with much interest and satisfaction. I was interested, especially, because until quite recently the question, as presented in that article, had never occurred in our Lodge jurisdiction, and therefore I had never had occasion to make a practical application of this universal rule of Masonry. It was a matter of interest that this rule is so generally adopted, and is so uniform in its application throughout the United States. It was a source of satisfaction that all the points were so fully and completely answered, and that according to universally conceded authority.

Checks and hindrances to the advancement of objectionable and unworthy applicants for the degrees of Masonry deserve, and will receive, the hearty support of every intelligent lover of the institution. Long experience may have demonstrated the wisdom of the rule adopted; it may be wise so far as residents of a State are concerned. But if a rule were *to be* established, should we not reach the object aimed at as well and with much less friction, by leaving the whole question to be settled by the Lodge where the applicant for the time resides, if there is but one, as by the present mode?

In civil society the reputation and character of a man depends chiefly upon his standing in the community with which he lives, mingles, and constantly holds intercourse. A good reputation in any community for a series of years, outweighs and almost obliterates any former bad reputation acquired in another community. This is right. It is the price which society offers as the reward for virtue and reform. (1)

There is reason in the rule, if an application made to a Lodge in a place where there is more than one, that the Lodge to which the application is made should have exclusive jurisdiction of the applicant so long as he continues to reside in that community, to the exclusion of any other Lodge. But if the applicant remove to and makes his residence in another town where there is a Lodge, and becomes known and establishes a character there, what reason is there to say that the Lodge which first received and rejected his petition shall continue to have exclusive jurisdiction in the case? As a rule *to be* established, would it not be better for the Institution every way, that each Lodge should have exclusive jurisdiction, when but one, of all persons residing within its territorial limits; or, in other words, is not the better rule to be adopted substantially the Virginia rule? (2)

Suppose a case. A man under one jurisdiction makes application to a Lodge for the degrees; he is rejected for good cause; he continues to reside for several years in the same place, and to grow worse and worse, till he becomes notorious in the community as a reckless and abandoned character. He moves to a distant State, changing his whole course of life; lives there for a long time, and establishes there a character for integrity, virtue, honor, and Christian manhood. He applies, at the place of his new residence, to a Lodge for the degrees, and states that he has before applied. The Lodge then must, by the general rule, apply to our Lodge to release its jurisdiction. If our Lodge acts intelligently and faithfully, it must rely either upon the blackened character the applicant sustained while a resident here, or upon information obtained from the place of his new residence. If upon the former, must it not refuse, and is it not bound in good faith and masonic honesty to refuse to yield jurisdiction, that he may be made a Mason in the place of his adoption? If upon the latter, is it not clear that the Lodge at the place of his new residence is, and can be, altogether better informed as to his present character and standing than the Lodge where he first made application? If our reasoning thus far is correct, what possible advantage can it be to the institution of Masonry, or what safeguard or security against the unworthy, to go through with the farce of sending from a distant State the needed information which would warrant or justify the Lodge under our jurisdiction in yielding its control over the applicant? (3)

For in all proper cases I understand that it is regarded as a matter of masonic courtesy to consent to the applicant's receiving the degree in the Lodge located in the vicinity of his new residence; in other words, as a matter of course to yield jurisdiction.

The Grand Lodge of Massachusetts has masonic jurisdiction, exclusive and complete, over all applicants for the degrees within its territorial limits; but if the rejected applicant removes beyond the boundaries of the State, it no longer retains any jurisdiction or control over him. If he does not violate any rule of the Grand Body where he resides, he may, without the consent of our Grand Lodge, lawfully become a Mason there, and by comity claim recognition here as such. (4) Would it not be wise to fix a limitation beyond which a rejected applicant could lawfully apply to any Lodge where he resides for the degrees? Would it not be more practical, easier of application, attended with less friction, and less liable to fraud than the present rule?

I write not in a spirit of controversy, or for the purpose of suggesting a doubt as to the true interpretation of the rule given in the article alluded to, as generally held by the masonic fraternity, but to call attention to a subject of constant occurrence in our Lodges, and one attended with more or less of practical difficulty. The object aimed at by all true Masons is the same, — not to exclude the meritorious and the worthy from a participation in our privileges, but to render it difficult for the ignoble and the unworthy to gain admission within the sacred precincts of our Lodges.

I have thus hinted at some of the reasons which, as it seems to me, require a modification of the rule adopted in this State as to "rejected candidates."

If you deem the foregoing suggestions worthy of the consideration of the fraternity, you are at liberty to make such use of them as you please.

Yours truly, L. H. G.

1. This is true as a general rule; but like all general rules it has its exceptions; and it is against these that we are to provide, so far at least as we can do it consistently with justice and Christian charity. We would not doom a fellow-man to everlasting ignominy, and cast him forever out of the pale of humanity, because he may have at some period of his life committed a great wrong; but it by no means, therefore, follows that we must take him into the bosom of our family, and share with him the intimacy and confidence of our domestic relations. We are bound, in Christian charity, to treat him kindly and respectfully, and to do whatever is in our power to encourage him in his endeavors to re-establish his lost reputation among his fellow-men; and this as a "reward for virtue and reform." But when we go beyond this, and extend to the offender that entire love and confidence which belong only to the good and virtuous, and which is the legitimate and priceless fruit of a whole life of truth and fidelity, do we not rob crime of its greatest terror, and lower the standard and reward of consistent virtue?

To illustrate. Suppose an individual had been convicted of manslaughter, burglary, highway robbery, or any other great crime, the penalty for which he had paid by service in the State penitentiary; been discharged and established himself in business; applied for admission to the Lodge in the place of his residence; been rejected, and removed to a distant part of the State, where he had acquired the reputation of a respectable, industrious, and honest man; — would our correspondent, with this information before him, esteem such a person an eligible or desirable candidate for Masonry? Could he so far overcome the natural distrust, or, if you please, the prejudices of the heart, as to be able to take him cordially by the hand as a brother, and extend to him freely and without reserve the fraternal love and confidence which are taught and inculcated by the lessons of Masonry, and which are due from one Mason to another? If he could not do this freely and cordially, then could he conscientiously recommend and vote for the admission of such a candidate, who by the civil laws of this Commonwealth is denied the rights and equality of citizenship?

Take another case. In this age of strange fancies and new inventions, the marital laws are not always so strictly observed as they ought to be: some men are miscellaneous in their tastes, and, we regret to add, they meet with little difficulty in finding "affinities" who are but too willing to gratify them. Men of this description are to be found in many, if not most of our large communities: and so quietly is this iniquity carried on, that it rarely affects the reputation of the party in the business walks of life. Nor do the parties themselves seem to entertain any suspicion that there is any moral wrong in it: they are but following their destiny under the lead of spiritual guides! A man of this description is rejected by the Lodge to which the facts are known; removes to a distant town or State; acquires by his regular habits a reputable position as a citizen; renews his application, and is received. The admission of an unworthy member is the consequence, — a result that would have been avoided had the second Lodge been under the necessity of obtaining the consent and recommendation of the first Lodge. It is true that the candidate might have gained admission to the Lodge in his new place of residence had he not previously applied and been rejected, and the result would have been the same; but the rejection having taken place afforded a protection to the Lodge, and so increased the difficulties to be overcome by the applicant that his admission would have been rendered nearly impossible.

To meet this latter difficulty, several of our own Grand Lodges have incorporated into their Constitutions a provision that a person coming from a distant State shall not be received until he has resided an entire year in his new place of abode; and our German brethren have improved upon and strengthened the efficiency of this rule, by requiring that no candidate from a foreign State shall be received until inquiry has been made of some well-known and responsible brother in the place of his former residence. The rule, thus amended, might perhaps answer all the purposes required, and would, we think, meet the views of our correspondent. Our own preference, however, where a rejection has taken place, is in favor of the rule requiring the *consent* of the rejecting Lodge. We think favorably of the German rule as applied to the first application of new residents, except in cases where the candidate has lived in his new home long enough to acquire, or, more correctly speaking, to develop the reputation he has previously formed and established. A man's character is the result of long training, not the work of a year.

2. The Virginia rule here referred to allows the candidate to be initiated in any Lodge in the place of his residence, after the expiration of one year from the date of his rejection. Our objection to this rule is its injustice. It hangs the candidate up on the tenter-hooks for one full year, without the possibility of relief, though he may be entirely innocent of any just cause for so severe a punishment. In its application to other than the rejecting Lodge it may not be particularly objectionable; but the Lodge rejecting him should be left at liberty to correct its own error, if it should subsequently appear that it has committed one, and in the shortest possible time. Candidates are frequently rejected through a misapprehension of the facts, or for insufficient cause. In such cases, the parties casting the negative ballot having become satisfied with the candidate, the Lodge should be allowed to entertain a new application at its earliest convenience. We have discussed this point so often in our pages that we need not enlarge upon it.

3. Our correspondent here logically and forcibly demonstrates the impolicy if not absurdity of requiring of the *foreign* Lodge anything more than a *consent* to the initiation of the candidate by the second Lodge. This conforms to the usual practice in this jurisdiction. The asking the consent is simply another form of inquiry as to the character of the candidate while a resident of his former place of abode, and throws the whole responsibility of his admission on the second Lodge, where it properly belongs. But we think he overstrains the argument in assuming that the Lodge which rejected him must rely either on his "blackened character" while a resident in its jurisdiction, or on information to be obtained from his present place of abode. The former wears the aspect of an assumption, and the latter would be unnecessary, if not positively farcical. All that could reasonably be expected or required of the distant Lodge would be a distinct statement of the fact, if such it were, that while the candidate was a resident within its jurisdiction, he was "notorious in the community as a reckless and abandoned character"; or, if known, that he was rejected for some more specific and perhaps higher moral offence, such, for instance, as those referred to in the first of these notes. With this information it could safely leave the whole matter to the discretion and decision of the second Lodge. If, on the contrary, the cause of the rejection was not known, and the petitioner maintained a fair reputation in the community, which is as often the case as otherwise, the latter Lodge would have the benefit of that fact, and the candidate would stand stronger and firmer in its confidence.

4. Our correspondent, we think, here misconceives the practical force of the rule governing the admission of candidates who have previously been rejected. It is a general reciprocal regulation, voluntarily adopted by the Grand Lodges for their mutual protection. The operation of it is to prevent the initiation by a Lodge in another State, of a candidate who has been rejected by a Lodge in Massachusetts, without first obtaining the consent of the latter Lodge, as explained in our previous (July) article on this subject. The Grand Lodge, therefore (acting through its subordinate), does, by virtue of the reciprocity above referred to, retain its jurisdiction over the candidate after he

"removes beyond the boundaries of the State." The Grand Lodge does not, of course, by legal enactment or otherwise, assume to control the action of the Grand Lodge of any other State, for this would be presumptuous; but it does govern and limit its own action with reference to candidates coming from other jurisdictions; and this is met, on their part, by mutual agreement and corresponding action. The principle is embodied in a constitutional provision of our own Grand Lodge in the following terms: "Nor shall any candidate be received from any other State (he being a resident thereof) where a regular Lodge is established, without the written permission of the Grand Master of such State." In this case the lawful jurisdiction of the foreign Grand Lodge, *ex necessitate rei*, follows the candidate, and restrains the action of the Grand Lodge within whose boundaries he may chance to be. There is no ancient law of Masonry, of universal application, which demands or authorizes this restriction; but it is a reciprocal regulation or agreement of the Grand Lodges of this country, entered into for their mutual safety. The principle is that which governs the admission of rejected candidates.

We fully appreciate the force of the objections stated by our correspondent, and the embarrassments to which they may occasionally give rise; but the great difficulty lies in framing a general rule that shall meet the precise conditions of every particular case. Such rules are almost certain to fail in practical operation from their own inherent weakness.

PIKE AT FAULT AGAIN.—HIS LAW NOT GOOD.

ALTHOUGH it has been evident ever since the rebellion, in which Ill. Br. Albert Pike, 33°, Sov. Gr. Commander of the Southern Supreme Council, took so active a part, even to leading on wild Indians to scalp white men, has been crushed out, that he has, in season and out of season, been making open and covert attacks on the integrity of the Supreme Council for the Northern Jurisdiction and its lawful chiefs; has been making accusation after accusation of alleged violations of territorial boundary, &c.; we cannot, after a very full inquiry into the subject, satisfy ourselves that there is any foundation that the latter have been perpetrated; while, as regards the former, his assertions and innuendoes have been already scattered to the four winds of heaven, by the most irrefragable arguments and logical deductions.

In the circular of his, which we published last week, he charges that "bodies of the Ancient and Accepted Scottish Rite in States of the Northern Jurisdiction of the United States have conferred, and continue to confer, the degrees of that Rite, after their imperfect manner, and by their defective rituals, upon Masons resident in States within the Southern Jurisdiction of the United States, and particularly on those resident in Iowa and Missouri, *in violation of masonic law*."

Now, if Ill. Br. Albert Pike, 33°, &c., can show us any masonic law,—we mean of a *universal nature*, and not one adopted within the past few years by Grand Lodges in the United States, wherein they claim, by their local regulations, the right to govern the free action of the profane, in addition to their legal functions,—by which bodies of the A. A. Rite, or even of the York Rite, without the limits aforesaid, are precluded from conferring the degrees appertaining to either upon all men or brethren of reputable character, who may temporarily or otherwise reside within their limits, we should, as would thousands of others, feel obliged to him for so doing. The Supreme Council of France, as well as those of other foreign jurisdictions, have in their respective countries conferred on brethren residents of both Northern and Southern jurisdictions the degrees of the A. A. Rite; and we never heard of any complaint being made against them for so doing, or that their workings in such cases were illegal, and the recipients of their degrees and patents "defrauded of their means." Until the Northern and Southern Supreme Councils (if such a body as the latter exists) agree, as have the Grand Lodges of the York Rite in the United States, not to confer the degrees upon brethren resident other than within their own respective jurisdictions, the pronunciamento of Ill. Br. Pike against the reception of candidates making their own selection is a piece of impudent assumption only equalled by his threat made about a year ago, to re-enter and place under his control the territory of the Supreme Council for the Northern Jurisdiction; a piece of idle bravado more befitting an Italian brigand than the chief of a masonic body.

Until the Supreme Council for the Northern Jurisdiction of the United States, comprising the States of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Ohio, Indiana, Illinois, Michigan, and Wisconsin, with all those now existing States and Territories (North) obtained by conquest, purchase, or treaty, since the allotment between the two jurisdictions in 1827, *and which could only treat of such territory as was then to be divided*, declares, when in Council assembled, and after mature deliberation and investigation, that no such body as the Southern Supreme Council exists (and we believe it has not existed for many, many years), we have no belief that her territory will be invaded or taken possession of.

The action of the Supreme Council at Boston last May, was conclusive of this fact; and proved that, while it was jealous of its own integrity, and would permit no interference from others, it would do unto others as it would be done by. Pike's law is not good.—*N. Y. Courier.*

BALLOTING.

A CORRESPONDENT makes the following inquiries: —

1. Can a physician, or any one else of the same profession or business of the candidate, lawfully and masonically cast a black ball against him, for no other reason than that he pursues his profession or conducts his business on a different principle or theory from that which the objecting member holds and believes to be most consistent with the laws of science and the legitimate rules of practice?

2. If the objector publicly and voluntarily avows the grounds of his objection to be as above indicated, and that in all other respects the candidate is acceptable to him, can the Lodge interfere?

The right of ballot is the highest prerogative of membership. It is the great autocratic power of Masonry; and the exercise of it is wisely restricted to the actual members of the Lodges; to those to whom is especially intrusted the management, the interests, and the welfare of the institution. Without the unanimous consent of its members, no candidate for Masonry can enter the Lodge-room. Each individual member is personally the arbiter on every petition presented for the consideration of the Lodge. And though he cannot so far control the votes of his brethren as to say who shall be admitted, he is invested with plenary power to determine who shall not be allowed that privilege. With the free and untrammelled exercise of this power there can be no interference, *so long as the member keeps within the limits of the laws by which it is governed.* Within this restriction he is responsible for his vote to his own conscience and sense of duty *alone.* The arbitrariness of the power and the unlimited confidence it reposes should be the best safeguards against the abuse of it. Experience, however, shows that these are not always sufficient for the purpose, and that occasions do too frequently arise where the reins are given to the passions, where duties and obligations are forgotten, and where this great conservative right is perverted into an instrument for the gratification of prejudice or revenge. And there is nothing strange or remarkable in this fact. Human nature has its dark as well as its bright side, and both will manifest themselves according to the training and discipline of the individual or the inherent qualities of the heart. The province of Masonry is to encourage the good; and this implies the correlative power and duty to discourage and reform the bad. Every brother is entitled to the fullest protection in the lawful and proper exercise of all his rights and privileges as a Mason; but he is in turn under the highest obligations to use his privileges in accordance with the laws, and for the benefit of Masonry. If he maliciously or wilfully abuses them, and employs them for selfish and improper purposes, he renders himself amenable to his Lodge, and may be dealt with as an offender.

The case above presented by our correspondent does not ostensibly fall within the limits of this rule. There does not appear to have been any malice or vicious intention on the part of the dissenting member. That he mistook the line of his duty, there can probably be no doubt. It is conceded that the moral character of the petitioner is unimpeachable, and that the only objection urged against him was, that his professional practice is not in accordance with the general laws of medical science. Nor is it charged that he practises his profession in a disreputable manner, or uses it for unlawful purposes; but the offence, if it be one, seems to lie wholly in the fact that he does not think it his duty to prescribe for his patients after the set formulas of an older and more popular school. We do not favor empiricism in any of its forms; but there can be no question that the objection here urged, if it be not a frivolous one, is, masonically speaking, wholly insufficient to authorize the rejection of the candidate; as much so as would be a difference of opinion in politics or religion.

We can readily understand that the profession or business of an applicant may be of such a disreputable character as to render his admission to the Lodge not only highly improper but dangerous to its best interests. Such would be true of one following any unlawful business, the nature of which was calculated to degrade his standing in the community, and to render him unfit to become a member of a moral association. But where the profession or business of the petitioner is held by a respectable class of the community to be a reputable one, such as an honest man may follow without prejudice to his own character or that of the community in which he lives, the mere fact whether he adopts an old or a new theory in his practice most certainly does not authorize any member of a Lodge to vote against his petition.

In the case presented, the objector having made the grounds of his objection known, the validity of it became a proper subject for the decision of the Lodge; and to this decision the dissenting member could assent, without any compromise of his lawful rights. He invited it by voluntarily disclosing his reason for casting the black ball: or, in other words, by voluntarily waiving the protection of the law of the secret ballot, he threw the whole question of the propriety of his vote before the Lodge; and he was bound, in good faith, to accept its decision. The objection to the candidate being one wholly of opinion and not of character, a refusal to do so might not unreasonably be construed to evince a turbulent and prejudiced spirit, not consistent with his duties and obligations as a member, and which if persisted in would endanger the harmony and prosperity of the Lodge. Against the consequences of such a spirit, every Lodge has ample power to protect itself. No such spirit, however, was manifested or entertained in the present case. It was simply a matter of opinion, and, we understand, has been adjusted by the admission of the candidate, he having since his rejection been regularly matriculated in his profession.

COUNCILS OF ROYAL AND SELECT MASTERS.

We give the following interesting report on the subject of the organization and government of Councils of Royal and Select Masters, from the proceedings of the Grand Council of Iowa. It will be read with interest by brethren engaged in the cultivation of this branch of our Order: —

To the Most Puissant Grand Master and Members of the Grand Council of the State of Iowa.

Your Committee on Foreign Correspondence report as follows: —

I have had placed in my hands, by the Grand Recorder, the proceedings of the Grand Councils of Alabama, Illinois, Kentucky, Mississippi, Michigan, Maine, New York, New Jersey, Ohio, and Vermont; and also a circular from the "Hub of the Universe," signed by Companion Thornton, Grand Recorder, announcing the names of the officers of the Grand Council of Massachusetts, who were elected at the Annual Convocation, holden 12th December, 1865. This Grand Council, I believe, seldom, if ever, publishes its proceedings, — a species of reticency as remarkable as it is objectionable. The proceedings of these Grand Masonic Bodies ought to be public to all companions: they have the right to enjoy this courtesy, and to deprive them of it is to defraud them of a portion of their "wages" of masonic enlightenment; the which, by the nature of the reciprocal ties that bind them together, these Grand Bodies are morally bound to pay. We find that the writers of reports on Foreign Correspondence — such reports having been presented to all but four of the Grand Councils named — generally pay Iowa the compliment of a courteous notice. The reports are, as a rule, very brief; that of Companion Drummond of Maine being the most lengthy and the most elaborate. From this latter report I gather the information that the Grand Council of Maine has receded from the action had therein some years since, by which *five* Royal and Select Masters were declared a lawful number to open a Council, confer degrees, and transact business. Those who have had an opportunity to keep themselves read up in the current history of the Cryptic Rite, will remember what a storm of disapprobation arose all over the land; and how the heads of Grand Councils and their adjunct mouth-pieces, the Committees on Foreign Correspondence, fulminated their condemnation of a practice so directly at variance with the usage in all other Cryptic jurisdictions; and they will be interested to learn that "patience has worked its perfect work," and that the Grand Council of Maine now virtually occupies the same position on this question as do the other Grand Councils. It is amusing to note, in this connection, how few of all those who have argued in favor of the repeal of the "Maine Law," and have contended so sternly for the sanctity of the "usage" which that law invaded, have been aware that Grand Councils of Royal and Select Masters are organizations of very recent date, — being in their inception, in most if not *all* instances, illegitimate and unauthorized machines for the manufacture of Grand Officers, whose titles, into which enter so many of the letters of the alphabet, were frequently too weighty for some of those officials to bear; that the *usage* talked about as being so masonically sacred was really a something the wise man averred to be non-existent: *i. e.*, a "new thing under the sun"; that in view of the fact that *five* constitutes a quorum in Councils of Princes of Jerusalem, Ancient and Accepted Rite, of which these Council degrees were originally mere "side-chambers," and from which they were stolen by the creators of Councils in the first instance, the Grand Council of Maine was really nearer right than are her assailants; that they were never legitimately conferred in chapters at all; and that, when first introduced, they were mere honorary grades communicated or conferred on deserving, eligible Masons, by *one* Inspector-General of the 33°, acting under the authority of the Supreme Grand Council at Charleston, in whose archives the text of these degrees were deposited, in 1778, by the companions who conveyed them thither from Europe; that, finally, to Thomas Smith Webb, more than to any other man, are we indebted (?) for the present shape in which the Cryptic Rite is found, in its Grand and subordinate Councils; and he so modified the degrees thereof, as they were passing through his fecund adaptation-mill, that at first sight they would seem strange to their authors, could they "revisit the glimpses of the moon," and witness their exemplification, so "changed were they from one to t'other" by the most scientific degree manipulator of any age. So it is not quite the thing to talk about *antiquity* in connection with matters which concern the Cryptic Rite as at present organized; and it is well enough for the rising generation of Royal and Select Masters to appreciate this fact. To do so will not make them less pleased with the elegances of the grade, which has now taken such deep root in masonic soil, nor less submissive to the rules and regulations with which the great reconstructionist and his official successors have strengthened and environed it. I may recall a fact, right here, which bears upon the question of the primal legitimacy of the Grand Councils of the Rite. It was not until about the year 1851 — I have not at hand the means of discovering the exact date — that the Supreme Grand Council of the 33° for the Northern Jurisdiction legalized these bodies by formal enactment, the which was the first and only stamp of legitimacy which they received from any competent authority. It is well that the Grand Council of Maine has finally conformed to the custom so prevalent, and which requires that it shall take *nine* companions to form a quorum in a subordinate Council; for having made ourselves, as Grand Councils, "masters of the situation," first by the right of conquest, and secondly by solemn treaty, it is "very meet and proper, yea, it is our bounden duty," to study uniformity in work, in titles of officers and degrees, and in our customs generally. In seven of the Cryptic jurisdictions, if not more, *three* degrees are conferred under the charters of subordinate Councils, the additional degree being named *Super-Excellent Master*, while there is a very great difference existing in the names of the officers of the Grand Councils, and probably in those of their subordinates. For instance, just across the river, the Grand Council of Illinois styles its head Grand Puissant, while we on this side call the same official Most Puissant Grand Master, following herein the custom of the largest number of Grand Councils. If the grade is worth nursing at all, it is worth being harmonized; and if I were not in fear that such a convention would be made the vehicle for creating another elephantine grand central organization and title factory, I should be prepared to advocate calling a meeting of duly accredited representatives from each Grand Council in the land, who should be empowered to rearrange and render uniform all these things. The Grand Council of Alabama would doubtless decline entering into this arrangement, because a motion was made at its last Convocation to dissolve, and to make the Grand Chapter of that State the residuary legatee of the degrees it governs. This motion lies over until the next Annual Convocation. A similar motion was introduced into the Grand Council of Ohio, in 1864, and being sent to the subordinates, it was found, at the Annual Convocation of last September, that it was negatived by only *one* majority, there being nine yeas and ten nays. So it seems that there are companions outside of Iowa who entertain views somewhat similar to those the writer hereof has enunciated, and which, on his part, are not things of recent growth. On this subject of dissolving the various Grand Councils, and turning over their degree effects to the Grand Chapters of the different jurisdictions, the Grand Master of the Grand Council of Ohio sought advice, by direction of his Grand Council, from the heads of the Cryptic Rite in other jurisdictions. He publishes, as a part of his address to the companions assembled in Grand Convocation in September, 1865, the responses he had received up to that date. Letters were received from the Grand Masters of the Grand Councils of Pennsylvania, Indiana, Connecticut, Kentucky, Rhode Island, Iowa, and Michigan. The letter of Companion Creigh of Pennsylvania is the most elaborate of all. He is noted as one of the most accomplished advocates of the Rite, and its present method of dissemination; and he is about to publish a manual and history of these degrees, a work he has been a long time preparing, but which, in consequence of various hindrances, he has unfortunately not yet been able to put in type. Of course, Companion Creigh's verdict is decidedly in favor of continuing the organizations in their present form. All the other officials except *one* concur in the views he announces and advocates with so much ability. The exception is found in the case of our Companion Frost, who, at the date of his letter, in answer to that of Companion Cunningham, the Grand Master of Cryptic Masons in Ohio, was Most Puissant Grand Master of our Grand Council. Companion Frost's letter is as follows: —

IOWA CITY, March 23, 1865.

DEAR SIR AND COMPANION,—I have delayed an answer to your communication of the 21st of February, that I might communicate with several eminent Masons of our State; and now, having so done, I am prepared to say that our Grand Council will disband, provided all other Grand Councils will do the same. The fact is, we are compelled to form a Grand Council in self-defence. Previous to the formation of our Grand Council, the degrees of Royal and Select Master were conferred by the Chapters, but we were not recognized as Council Masons by any sister States; therefore, we were compelled to go through a process of healing, and to organize a Grand Council and subordinates. We are of the opinion that a Grand Council is like the fifth wheel of a wagon, — entirely useless.

With much respect, I remain,

L. P. FROST, *P. G. M., Iowa.*

There is no mistaking the position our Past Most Puissant Grand Master occupies.

Some years ago, Illustrious Companion Albert G. Mackey wrote and published, in the "Southern and Western Masonic Miscellany," a connected history of this whole matter, which is very fully condensed in four propositions he advances, and which are these, viz.: —

1. The degrees of Royal and Select Master were originally brought to this country by an Inspector-General of the Scottish Rite, and deposited by him in the archives and places under the control of the Princes of Jerusalem at Charleston, whose rights and powers were afterwards merged in the Supreme Council of the 33° at Charleston.
2. The Inspectors of this Council disseminated these degrees over the country, conferring them on any qualified persons they pleased, but always requiring a pledge of allegiance to the Supreme Council.
3. Charters were granted to the Supreme Council, or its officers, for the establishment of subordinate Councils of Royal and Select Masters; which subordinate Councils afterwards united in the formation of State Grand Councils, and then threw off their allegiance to the Supreme Councils.
4. In some of the States the control of the degrees is still retained by the Supreme Council, no Grand Councils having ever been instituted; in others it is claimed by Grand Chapters, and the degrees are conferred before the Royal Arch; while in most of them it is exercised by State Grand Councils.

These propositions very clearly establish the fact, that if the Grand Councils should ever be dissolved, the degrees they now govern should be relinquished to the Supreme Grand Councils, Northern and Southern, and not to the Grand Chapters, which have no legal right to control them.

I am pleased to note, from the statements made by the different chiefs of the Order, that the Cryptic Rite is flourishing everywhere. Our Southern companions seem to be earnestly desirous of resuming fraternal relations with those of the North; a desire which I am gratified to be able to announce to this Grand Council is cordially reciprocated by all and singular of the leading minds of the North.

All of which fraternally is submitted.

EDWARD A. GUILBERT, *Chairman of Com.*

DAVENPORT, IOWA, June 2, 1866.

THE GRAND ROYAL ARCH CHAPTER OF NORTH CAROLINA.

THIS body met in Wilmington, N.C., on Monday, June 4. Seventeen subordinate Chapters were represented.

Resolutions were adopted forbidding any subordinate Chapter to entertain a petition or confer any degrees until the candidate is thoroughly conversant with all the preceding degrees, under penalty of forfeiture of charter.

Also empowering subordinate Chapters to entertain petitions from the members of dormant Chapters without a regular demit, upon the best evidence that can be obtained.

Also declaring that all subordinate Chapters under the jurisdiction, which have failed to assemble during the last masonic year, or which have failed, for the last two years, to make returns, and fully or in part to pay their dues to the Grand Chapter, as required by the constitution, have forfeited to the use of the Grand Chapter their charters, records, jewels, regalia, and furniture, together with their monetary, and all other property of every description, unless good and sufficient reason to the contrary shall appear. The M. E. G. H. Priest was instructed to enforce the above requirements.

Another resolution requires each subordinate Chapter to furnish every companion exalted with a diploma, which can be had of the Grand Secretary at prices varying according to the quality, from one to two and a half dollars.

A resolution to remove the Grand Chapter from Wilmington to Raleigh was unanimously rejected.

Companions Thomas B. Carr, W. J. Hicks, and Burnace Walker were appointed Committee on Work, with instructions to report at the next convocation.

The following were unanimously elected officers for the ensuing year:—

Alfred Martin, G. H. P.; Luke Blackmer, D. G. H. P.; William Robinson, G. King; W. J. Hicks, G. Scribe; T. W. Brown, G. Treas.; Thomas B. Carr, G. Secretary.

GRAND LODGE OF MISSOURI.

IT is with much satisfaction we perceive that the Grand Lodge of Missouri and the Lodges subordinate to it are recovering from the effects of the rebellion, than which no State suffered so severely masonically.

By the printed proceedings before us, we find that the forty-sixth Annual Communication was opened in ample form by M. W. Bro. John F. Houston, Grand Master, assisted by his Grand Officers, five Past Grand Masters, three P. D. Gr. Masters, three Past Gr. Wardens, thirty Past Masters, nine District Deputies, and the Representatives of one hundred and fifty-seven Lodges. The address of the Grand Master, from which we extracted last week, was an able production. Referring to conspiracies against the Craft, he thus alludes to the "American Cagliostro":—

"Within, conspiracies against legitimate powers of the Craft have aroused that retributive justice which seeks only its protection, and when its safety and its honor are secured, beautifully demonstrates that spirit which—

"'Droppeth as the gentle rain from Heaven
Upon the place beneath, . . . and becomes
The throned monarch better than his crown;
. . . Seasons justice.'

"That stupendous confederation which so recently, and so near us, sought to re-enact that terrible conspiracy which our traditions inform us was fraught with such peril to the Order near the completion of the Temple, dissolved in the presence of that moral power which unites the institution with the attractive force of the principle which binds together the universe. Life, indeed, was not sought in the event of failure; but the conspirator had already posted his accomplices about the ways that lead to the sacred precincts of the interior of the Mystic Temple, ready, at one fell stroke, to annihilate the Order of Ancient Freemasonry, and to appropriate and apply its honorable insignia to the use of an unholy ambition. 'Vaulting ambition, however, o'erleaped itself, and fell on the other side.' The fell spirit has sought the gloomy recesses of the rocks in the mountains, there to stifle remorse by accusation and excuse. 'The King has hedged in its egress; so let it perish.' Alas 'poor Morris.'"

Referring to the mission of Masonry, and that the civil war has been brought to a close, he remarked:—

"Whilst we thank, with grateful hearts, the 'God of our fathers' that the thunderbolts of war have ceased to fall among us, and the bright smiles of heavenly peace illuminate the land, let us not imagine that the holy mission of our venerable brotherhood is fulfilled. Nay, verily our work is but just begun; it is ours to bind up and heal the still bleeding wounds of the war. Thousands of helpless widows and beggared orphans stretch forth their imploring hands for help, and in many cases the Grand Lodge to which their natural protectors belonged are too weak to afford the proper aid. Let us extend a helping hand to all such, to the utmost bounds of our ability."

During the year he granted dispensations for the formation of twenty-three new Lodges. He closed his address with the following peroration: —

"Your representatives, who have come up, like the tribes of old, who yearly visited the magnificent Temple of Solomon, 'where the divine Shekina, the symbol of the visible presence of Jehovah, was manifested.' Your presence and your numbers evince the prosperity and high appreciation of the distinguished privileges of our Order. I need not suggest to you that in thus entering upon our deliberations for the welfare of the Craft, our hearts should be animated with an unfeigned thankfulness to the Great Architect who gave us the foundations, the tenets, and the embodiment of our Order, for his good providence over us for the past year, and with reverence invoke his gracious presence at this Communication. To work, to work well, and to a good purpose, is the great aim of life. Every good Mason is influenced by such an aim. I know of no more appropriate sentiments and language in which to embody my last admonition to you than those of one of the Apostles: 'Honor all men, love the brotherhood, fear God, honor the king.'"

The reports of the several District Deputies were presented, but merely contain a synopsis of their doings, only of local interest.

The report of the Committee on Foreign Correspondence was presented by Br. George Frank Gouley, and was unanimously ordered to be printed. After stating that it was owing to the severe and protracted sickness of R. W. Br. O'Sullivan, Grand Secretary, and hitherto the chairman of the committee, that the work was placed in his hands, he reviewed in a kind and masonic spirit the proceedings of thirty-three Grand Lodges on this continent, and extracted from the New-York report its review of the European ones.

At the election for officers, the following brethren were chosen:

Rev. Br. John D. Vincil, Grand Master; Br. W. E. Dunscomb, Deputy Grand Master; Br. Rufus E. Anderson, Grand Senior Warden; Br. Allen L. McGregor, Grand Junior Warden; Br. William N. Loker, Grand Treasurer; Br. A. O'Sullivan, of St. Louis (by acclamation), Grand Secretary.

The Committee on Accounts showed that there was a balance in the Treasury of $11,346.59. The expenditures for the year were within the receipts.

The orations of D. G. Master Vincil, at the laying of the corner-stone of Freemasons' Hall, in the city of St. Louis, May 30, and of the Grand Orator, Bro. Geo. F. Gouley, before the Grand Lodge, were ordered to be printed.

The salary of the Grand Secretary was fixed at $1,800.

The Grand Lodge resolved, "that no subordinate Lodge could be opened without the presence of its charter and the three great lights in Masonry."

It also declares, that "it is the imperative duty of all Masons to obey the mandates of their Lodges; and that the Lodge that neglects or refuses to have their mandates enforced, is guilty of dereliction of duty."

A vote of thanks was passed to M. W. Br. John F. Houston, Immediate P. G. Master; and, after the appointment of District Deputies, the Annual Communication was closed in ample form. — *N. Y. Courier.*

FROM CHINA.

LAYING OF THE CORNER-STONE OF AN EPISCOPAL CHURCH AT SHANGHAI.

We are indebted to the kindness of a correspondent at Shanghai, for a copy of the "North-China Herald," of the 26th May, in which we find an interesting account of the laying of the corner-stone of a new Episcopal Church about to be erected at that place. The ceremony took place on the 24th, in the presence, says the account, of "a larger number of ladies than we ever remember to have seen assembled before in Shanghai, who witnessed the ceremony from the stand which had been erected for their accommodation in the church compound; and a number of spectators of the other sex, with crowds of Chinese, lined the streets through which the masonic procession passed, and filled the church compound. The brethren assembled in force under the banners of their respective Lodges, opposite the masonic hall, at half-past three, P.M.; and the Provincial Grand Lodge having been opened in the Lodge-room, and its members formed in proper order, the whole procession marched to the British Consulate, where it was joined by the British Consul, the Consul-General for France, the Consul-General for America, and other members of the consular body. A body of seamen and marines, who had been drawn up in the consulate compound, also fell in, and the whole procession, thus enlarged, returned to the church" in a procession formed in the usual masonic order. Among the Lodges present, we notice the "Ancient Landmark," holding under the Grand Lodge of Massachusetts, with Br. B. R. Lewis, as officiating Master, the present actual Master, W. Br. C. E. Hill, being absent in this country. We also notice that R. W. Br. J. B. Eames, the D. D. G. M. for China, under the authority of the Grand Lodge of this State, bore the mallet in the procession. The Dep. Prov. Grand Master, R. W. Br. Charles E. Parker, formerly of this city, in the absence of his principal, officiated as Provincial Grand Master, and conducted the proceedings of the day in an able and successful manner. The procession, as is usual with our English brethren on such occasions, first proceeded to the English Church in the town, where a sermon was delivered, and then moved to the spot where the foundation-stone of the new edifice was suspended. Here a masonic anthem was played by the band; after which the P. G. Master proclaimed as follows: —

Men, women, and children, assembled here to-day to behold this ceremony, know all of you that we be lawful Masons, true to the laws of our country, and established of old with peace and honor, to do good to our brethren, to build buildings, and to fear God, who is the Great Architect of all things, To-day we are met together, in the presence of you all, to lay the foundation-stone of a building to be dedicated to the service and worship of the Almighty Creator. Let us therefore praise and magnify his holy name, who has been pleased to permit us to join in this undertaking, by singing an anthem to his honor.

The brethen then united in singing the 1st anthem: —

Lord! thou hast been our dwelling-place,
Through years of old and ages past;
And still thy laws we seek to trace,
On thee our trust we humbly cast.
Father of Light! Builder Divine!
Behold our work, and make it thine.

A prayer was then offered by the Provincial Grand Chaplain, Br. C. H. Butcher, M.A.

The British Consul then presented a handsome silver trowel to the Provincial Grand Master, requesting him to make use of it in laying the stone. The P. G. M. thanked the Consul in a few words for the present, saying that he hoped the use which would be made of the trowel during the day would be such as would meet with his approbation.

The inscription on the plate was then read and deposited in the cavity by the P. G. Assistant Secretary and P. G. Treasurer; after which the P. G. Supt. of Works was called upon to provide cement and workmen for the purpose of placing the stone. The P. G. M. smoothed the cement with the trowel, after which the stone was lowered, with three stops, the band playing solemn music.

The following dialogue then took place between the Acting P. G. M. and his officers.

P. G. M. Br. Grand Junior Warden, — The plumb being the proper jewel of your office, I will thank you to apply it to the several edges of the stone, and report to me whether or no they are correct.

G. J. W. Right Worshipful Sir, — I have tested the stone with the plumb, and find it truly and properly laid.

P. G. M. Br. Grand Senior Warden, — The level being the proper jewel of your office, I will thank you to apply it to the top of the stone, and report to me whether or no it is correct.

G. S. W. Right Worshipful Sir, — I have tested the stone with the level, and find it truly and properly laid.

P. G. M. Br. Deputy, — The square being the proper jewel of your office, I will thank you to apply it to those parts of the stone which should be square, and report to me whether or no they are correct.

D. P. G. M. Right Worshipful Sir, — I have tested the stone with the square, and find it truly and properly laid.

The P. G. M. then said, "Brethren, fully assured of your skill in the Royal Art, it only remains for me to finish the work." He then struck the stone three times with the mallet, saying, "I declare that the squaring of this stone is correct, and that the craftsmen have done their duty. May this undertaking thus commenced in order, be conducted speedily and successfully to its conclusion; and may the stone laid this day prove the foundation of an edifice whence shall emanate words of life and light to us and to those that come after us."

The P. G. D. of C. then called for three cheers, which were given with a hearty good-will, the band playing a lively air.

The P. G. M. then called upon the P. G. Supt. of Works for the plans, and after ascertaining from Mr. Consul Winchester that these had met with his approval, returned them to the P. G. Supt. of Works, enjoining upon him the utmost care and diligence in the prosecution of the work.

The corn, wine, and oil were then handed to the Dep. P. G. M., P. G. S. W., and P. G. J. W., respectively, who in turn handed them to the P. G. M., who proceeded as follows, pouring each as mentioned.

"Corn, the symbol of plenty, wine, the symbol of joy, and oil, the symbol of peace, I now strew on this stone, with the prayer that these symbols may each be realized in the prosecution of the work, and peace, plenty, and good-will reign here and amongst us forever."

The P. G. M. then anointed the stone copiously with oil, saying —

"Furthermore, in like manner as Jacob anointed the pillar of stones, sleeping upon which he had dreamed that he saw the gates of heaven, calling the place Bethel, or the House of God, so do I now anoint this stone with pure oil, praying that in the building which may arise from it may be found good and true men and men that fear God."

The 2d anthem was then sung as follows, to the tune of Devizes: —

Great Architect of earth and heaven!
By time nor space confined;
Enlarge our love to comprehend
Our brethren, all mankind.

With FAITH our guide, and humble HOPE,
Warm CHARITY and LOVE
May all at last be raised to share
Thy perfect LIGHT above.

After which the P. G. M. spoke as follows: —

Mr. Consul Winchester and Gentlemen Trustees: It is customary, and, indeed, almost necessary, on occasions like the present, to offer a few explanatory remarks upon the forms and ceremonies made use of by us, and witnessed by many perhaps for the first time; and to enlarge upon the uses and benefits of our institution, throwing aside for the moment the reserve and silence with which we are wont to veil the subject. My time is too short to enter upon a disquisition upon the Order generally, or I might endeavor to show you how far and how essentially it differs, in its moral organization and benevolent character, from all other human societies, both from the simplicity of its principles and their natural and complete adaptation to the desired end. I will content myself with observing, that our institution is founded upon the sacred law giving us a guide for our feet, and setting before us the hope of eternal life; equally distinct from bigotry and fanaticism, teaching us to act justly, to love mercy, and to walk humbly in our allotted path, and willing to draw all people, of whatever clime or color, within its charmed circle, standing, not as a rival, but as a handmaid and support of true religion. Our symbols are our poetry; and from the sublimity of their nature and the aptitude of their application, possess the quality, as we conceive, of exalting the character of our Order to the highest point of beauty and usefulness. Of the symbols brought prominently before you to-day, the principal ones, besides the corn, wine, and oil, which were explained in their application, are the square, level, and plumb-rule; and while perhaps many saw in these but the common implements of the architect, *we* recognize them as emblems of great moral principles and duties. The square, as the symbol of morality, pointing out the volume of the sacred law as the true guide to life and conduct, and inculcating faith in God, hope in eternal life, and charity towards all mankind. The level, as a symbol of equality, teaching that all men are equal before Him who causeth the sun to shine as well on the humble cottage as on the abode of wealth and luxury, virtue being the only true dividing line. And the plumb-rule, as an emblem of rectitude, reminding us to act justly and equitably in all our dealings. In like manner the other symbols before you have each their meaning; the whole forming a chain of poetry and morality which is a charm of our institution. I will not detain you further; but having now fairly tested this foundation-stone, and poured upon it the symbols of peace, plenty, and good-will, I have the honor to inform you that it has been faithfully laid according to our ancient and established rites; and while thanking you in the name of the brethren for the honor conferred upon the fraternity in selecting them for the performance of this duty, permit me also to express the hope that the proceedings commenced so auspiciously may continue successfully, and your new church soon become an ornament and a blessing to the settlement.

The British Consul read the following address in reply: —

The Right Worshipful Deputy Provincial Grand Master having reported the masonic ceremony to be duly finished, it becomes my duty to announce to you that the foundation-stone of Trinity Church is now laid. On no more auspicious day could so important an act have been performed, than on this, the anniversary of the birth of our most Gracious Queen. It is indeed fitting that the present members of the English community, the legitimate successors of former generations who lived here under the shadow of the British protection, should take occasion to combine the remembrance of this interesting ceremony with a *fete*, the return of which is welcomed by Englishmen all over the globe with feelings of delight.

And first, gentlemen, let me return my thanks to the Right Worshipful Deputy Provincial Grand Master and the other brethren, for the care and labor which they have bestowed in arranging the details of the proceedings. It is a fact which must be known to the students of masonic history, that many of the great Christian Temples reared in the middle ages, in France, the Low Countries, and in England, were not the production of single architects, but the work of companies of Masons, bound together by ties more or less similar to those which are recognized by the theoretic Masons of the present day; and that they have left engraved on solid blocks of masonry, interspersed throughout these vast gothic edifices, the symbols of the time-honored craft. There appeared therefore to the trustees a peculiar fitness, in this distant land, in their calling for the assistance of the Masonic brethren on this solemn and interesting occasion.

Next, I desire to offer our thanks to my worthy colleagues, the Consul-Generals for France and the United States, and the rest of the consular body, for having favored us with their attendance. Neither on this occasion should I omit to refer to the concern manifested by the Taotai, of whose presence a sudden summons to Soochow has deprived us; nor to recognize the hearty good-will with which the native magistrates have responded to our invitation. Our obligations ought to be expressed to the Senior Naval Officer, and to men of H. M. squadron, and to the Commandants, officers, and volunteers, foot and mounted, whose escort has dignified our procession. To our other guests, and especially to the ladies who have graced the ceremony by their presence, we specially desire to tender our most sincere thanks.

You are aware that the spacious area on which we now stand was presented to the community, almost as a gift, by Mr. Thomas Chay Beale, an influential merchant, who died here several years ago.

The first church built on it was the design of Mr. George Strachan, architect, and was completed in the year 1847. The first clergyman appointed to its cure was Mr. John Lowder, who arrived in the beginning of 1848, and was unfortunately drowned, Sept. 24, 1849. His successor, the Rev. John Hobson, was appointed in 1850. In July of that year, the roof of the church fell in, one Sunday morning, a short time prior to the hour of service. The restoration of the church occupied about a year, and service was resumed in the building in August, 1851.

In 1862, this (which may be called the second church) was taken down, — the tower and roof being declared unsafe. In the same year the community had the misfortune to lose its chaplain, the late worthy and Rev. John Hobson.

The temporary church at which we now worship was opened for service at Christmas, 1862, and the present respected incumbent was placed amongst us May 9, 1864. Neither ought we, in recalling the benefactions made to this society, to pass over the presentation of the organ by Mr. John Skinner, long time a resident merchant in Shanghai. The edifice, of which we have this day laid the foundation-stone, may therefore be considered as the fourth place of worship erected in connection with the Church of England, and the establishment provided for by the 6th George IV. ch. 87. It is not necessary that I should enlarge on the beauty of the plan, modified as it has necessarily been by the want of funds to complete it in the costly materials contemplated when the wishes of the community were made known to the great ecclesiastical architect by whom it was designed. Let us hope that the building will be brought to completion in a manner calculated to reflect credit on the names already connected with it; that it will not only be a handsome but a durable edifice; that not only this single stone but all its foundations may be laid firm and sure; and that the noble fane may be completed so as to remain standing for many generations.

My friends, it is very true that the society which we represent regulates its proceedings by the regulations instituted by the Secretary of State; but it should also be known that its connection with Her Majesty's Government has, except in reference to special works like the present, been for several years purely honorary. This great community has long outgrown the want of government assistance, and the building we trust to see erected will owe its existence almost entirely to the munificence and religious feelings of the mercantile community of this great port. It reflects, I think, the highest credit on it, that, notwithstanding the enormous losses sustained both in general trading and local enterprise during late years, no lack of funds to complete this edifice has been experienced.

I propose to bring this short address to a conclusion by expressing the heartfelt wish, in which I am sure you will all join, that Trinity Church may be speedily completed, and long continue to receive the crowds of Englishmen who in this far land may seek its courts, to worship after the manner of their fathers.

The proceedings terminated by the singing of the following two verses of the 100th Psalm —

All people that on earth do dwell,
  Sing to the Lord with cheerful voice;
Him serve with mirth, his praise forth tell;
  Come ye before him and rejoice.

For why? the Lord our God is good;
  His mercy is forever sure;
His truth at all times firmly stood,
  And shall from age to age endure.

After which the procession was re-formed in inverted order, and returned to the Masonic Hall, where the P. G. Lodge was closed, &c.

HENRY PRICE LODGE — MASONIC EXCURSION AND FESTIVAL.

Henry Price Lodge of Charlestown made an excursion to Townsend, on Thursday, June 21, accompanied by the Brigade Band of Boston. They took the cars at half-past seven o'clock at the foot of Austin Street, and arrived at Townsend Centre at 9.20. Several of the brethren from Corinthian Lodge of Concord, and St. Paul's and Caleb Butler Lodges of Groton, joined the party at these stations, — so that the company included about one hundred brethren. The day was pleasant and warm, with a fine breeze, and nothing occurred to mar the pleasure of the trip or the full enjoyment of the occasion.

Henry Price Lodge was organized as follows: S. M. Nesmith, W. M.; Eben W. Keyes, S. W.; Francis Childs, J. W.; Rev. O. F. Safford, C.; J. P. Loring, Secretary; Ashbel Waitt, Treasurer; Gideon Haynes, M.; Benjamin Hinckley, S. D.; G. E. McKay, J. D.; J. Swords and C. P. Fairbanks, Stewards; S. W. Lewis, O. S.; R. Hill, T.

Soon after ten o'clock, the brethren in regalia were formed in procession by the Marshal, Br. Gideon Haynes, and proceeded to the grave of the first Grand Master of Masons in New England, Henry Price, in memory of whom the Lodge in that city was named. The grave is in the old burying-ground of the town, about one mile from the centre, and less than half a mile from the house beyond in which the worthy father of Masonry in this country lived and ended his days. A large square slate grave-stone marks the spot, and bears the following inscription: —

In memory of
HENRY PRICE, ESQ.

Was born in London about the year of our Lord 1697. He removed to Boston about the year 1723. Received a deputation, appointing him Grand Master of Masons in New England; and, in the year 1733, was appointed a Cornet in the Governor's troop of Guards with the rank of Major. By his diligence and industry in business, he acquired the means of a comfortable living, with which he removed to Townsend, in the latter part of his life. He quitted mortality the 20th of May, A.D. 1780, leaving a widow with two young daughters, with a numerous company of friends and acquaintances, to mourn his departure, who have that ground of hope concerning his present lot which results from his undissembled regard to his Maker and his extensive benevolence to his fellow-creatures, manifested in life by a behavior consistent with his character as a Mason and his nature as a man.

An Honest Man, the noblest work of God.

While the members of this ancient fraternity stood in form around this humble but honored grave, prayer was offered by Rev. Br. O. F. Safford, followed by singing and a dirge by the band. Marshal Haynes then introduced W. Br. S. M. Nesmith, Master of Henry Price Lodge, who addressed the brethren as follows: —

BRETHREN, — We now stand around the grave of HENRY PRICE, — the first Grand Master of Freemasons in North America. We have selected this day to pay homage and respect to the memory of our departed brother, as it commemorates the anniversary of St. John the Baptist. We have made our pilgrimage hither to gaze for the first time upon the sacred spot, dear to the heart of every true Mason, to look upon the quiet grave where in silent repose rests all that is mortal of him whose honored name we bear. Brethren, I need only to remind you of the sacredness of this place and occasion, — of this beautiful town, — chosen as the last dwelling-place of our Ancient Grand Master, — and of the inhabitants of the town, who hold in great veneration the memory of Henry Price. But the theme is not mine to dwell upon, nor the time to occupy. We have with us to-day several distinguished Masons, — officers, present and past, of the Most Worshipful Grand Lodge, — those who have by pen and word recounted the virtues of him whose memory we gratefully cherish, and who will address you on this interesting occasion.

The Marshal then introduced W. Br. Luther S. Bancroft of Pepperell, who delivered an eloquent and patriotic address to the brethren; and he was followed by R. W. Brothers G. W. Warren, W. W. Wheildon, and C. R. Train, in brief and pertinent and reverent speeches, which, with whatever preparation (where there had been none), could not have been better adapted to the occasion and the place. The concluding speech was made by Rev. Br. B. Judd of Townsend, and was excellent both in spirit and tone. A hymn was then sung by the choir and brethren to the tune of Old Hundred, and a benediction pronounced by the Chaplain. During the exercises, the audience, including a large number of citizens and ladies of the place, remained standing under a burning sun, and for much of the time uncovered. All were deeply interested in the purpose and exercises of the occasion, and gave a respectful attention to the several speakers. The band performed some choice pieces of music between the speeches; and, while the brethren lingered around the grave, and the Lodge having to this extent fulfilled the purpose of its coming in a reverential and Christian manner, the procession was again formed, and returned to the centre of the town to dine.

At half-past one o'clock, the company marched into the dinner-hall to the music of the band, the W. M. presiding. Prayer was offered by the Rev. Chaplain, and, without further ceremony, the brethren were invited to partake of the food for the inner man placed before them. The Marshal of the day, Br. Haynes, was appointed toast-master, and in a few introductory words introduced the first toast: —

The memory of our first Grand Master, Henry Price.

He called upon R. W. Br. Warren to respond. Br. Warren gave a brief account of Grand Master Henry Price, of his character and services to the institution; spoke of his removal from West Cambridge to Townsend, of his family and his claims to consideration and honor by the fraternity. He alluded to the working tools of Henry Price Lodge, made from a pear-tree planted by the Grand Master, and presented to the Lodge by Past Grand Master John T. Heard. He concluded with a sentiment: The Masonic family, — May none be admitted to it who cannot show that they are capable of appreciating the virtues of Masonry.

The next sentiment was announced as follows: —

The Most Worshipful Grand Lodge, — It is not under petticoat government, although presided over by an excellent "*Dame.*"

R. W. Br. Train was called upon to respond to this toast. He spoke very beautifully and truthfully of the purpose of this visit of Henry Price Lodge, and eloquently enforced the sentiment of brotherly-love which it inculcated. He eulogized the institution for its religious influence and teachings over its members, and spoke very feelingly of the duty which was due from members to society and to each other. He thought this occasion, like much that is presented to us in Masonry, was symbolical, and was the enforcement of the great lesson which was the central idea of Masonry. He wore a Past Master's jewel, which was given to his father in 1796. He concluded with a sentiment from the Scriptures, "Nevertheless in a contrite heart and an humble spirit let us be accepted."

The next sentiment was as follows: —

Freemasonry! — In its fraternal relations, it knows no East, no West, no North, no South.

The toast-master called upon R. W. Br. Wheildon to respond to this sentiment. Admitting the universality of Masonry, Br. Wheildon said he had been thrilled to-day with the sentiments which this visit to the grave of the first Grand Master had inspired, and he thanked the gentleman who had preceded him for the earnest, impressive, and kindly manner in which he had illustrated and enforced them. It seemed to him as if the occasion was hardly appreciated as an event sure to become historical in the annals of Freemasonry. He said it was a great thing for an association, a community, or a nation, to be able to trace its origin to a respectable source. Our own country among nations stood alone in its ability to point to an ancestry of respectable gentlemen and a Christian people, — the pilgrims of Plymouth. Our Masonic institution, as we have seen to-day, is able to trace its beginning here in New England, and for aught he knew the American continent, to a worthy and upright Mason, who bears upon his grave-stone the highest eulogy which man can bestow upon his fellow-man. He spoke further on this subject, and thought it might, perhaps, be the duty of this Lodge to initiate measures for the erection of a suitable monument over the grave of the first Grand Master whose name it perpetuates.

The next toast, For the beauty and purity of our masonic work in this State, we are largely indebted to the Senior Grand Lecturer, — was responded to by R. W. Br. E. Dana Bancroft, Senior Grand Lecturer, in a very neat and appropriate speech of considerable length, in the course of which he read in a very touching manner the following masonic poem, to be found in the volumes of Moore's Magazine: —

THE SIGN OF DISTRESS.

'Twas a wild, dreary night in cheerless December,
'Twas a night only lit by a meteor's gleam;
'Twas the night, of that night I distinctly remember,
That my soul journeyed forth on the wings of a dream.

That dream found me happy, by tried friends surrounded,
Enjoying with rapture the comforts of wealth;
My cup overflowing with blessings unbounded,
My heart fully charged from the fountains of health.

That dream left me wretched, by friendship forsaken,
Dejected, despairing, and wrapt in dismay;
By poverty, sickness, and ruin o'ertaken,
To every temptation and passion a prey.

Devoid of an end or an aim, I then wandered
O'er highway, and byway, and lone wilderness;
On the past and the present and future I pondered,
But pride bade me tender no sign of distress.

In frenzy the wine-cup I instantly quaffed at,
And habit and time made me quaff to excess;
But heated by wine, like a madman I laughed at
The thought of e'er giving a sign of distress.

But wine sank me lower by lying pretences;
It battered my raiment and furrowed my face;
It palsied my sinews and pilfered my senses,
And forced me to proffer a sign of distress.

I reeled to a chapel whose churchmen were kneeling,
And asking their Saviour poor sinners to bless;
My claims I presented, — the door of that chapel
Was slammed in my face at the sign of distress.

I strolled to the Priest, — that servant of Heaven,
And sued for relief with a wild eagerness;
He prayed that my sins might at last be forgiven,
And thought he had answered my sign of distress.

I staggered at last to the home of my mother,
Believing my prayers would meet with success;
But father and mother and sister and brother
Disowned me and taunted my sign of distress.

I lay down to die as a stranger drew nigh me,
A spotless white lambskin adorning his dress;
My eye caught the emblem, and, ere he passed by me,
I gave, as before, the sad sign of distress.

With God-like emotion, that messenger hastens
To grasp and whisper, — "My brother, I bless
The hour of my life when I learned of the Masons
To give and to answer your sign of distress."

Let a sign of distress by a Craftsman be given,
And, though priceless to me is eternity's bliss,
May my name never enter the records of Heaven,
Should I fail to acknowledge that sign of distress.

The next sentiment, given in honor of the clergy attached to the fraternity, was very beautifully responded to by Rev. Br. Safford, in a speech of great purity of thought and expression, and full of interest in the association and its members.

The W. Master, at the suggestion of Br. Warren, called upon toast-master Haynes to say something. Br. Haynes responded in a prompt and spirited manner in an excellent speech. He said he had five hundred and sixteen men under his care and discipline, but never a Mason among them.

The next toast was complimentary to the Groton Lodges, and was eloquently responded to by Br. Luther S. Bancroft.

Toast-master Haynes next gave a toast to King Solomon's Lodge, Charlestown, which was responded to by W. Br. James A. D. Worcester, in a very pleasant and fraternal manner.

The brethren now united in singing Old Lang Syne, accompanied by the band, and thus concluded the festive exercises of the day.

The company took the cars for home at half-past four o'clock, well pleased with the lessons and enjoyments of the day. — *Bunker Hill Aurora.*

SIR KNIGHTS OF EUROPE ON THE BATTLE-FIELD.

The Knights of St. John of Jerusalem, of the Continent, sent to the battle-field of Sadowa a large hospital establishment under the direction of Count Theodore Stolberg. These voluntary labors of our Continental Sir Knights, devoting themselves everywhere for the succor of the weak and suffering, deserve imitation by our knightly orders. From the voluntary contributions of the Knights, hospitals are maintained in the nearest towns and in the field, all necessary hospital stores are carried by the Order, means of transport accompany the army, hospital nurses are provided, and the wounded are carefully attended to.

It is said that the sick-bearers, Knights of St. John, are at work from the very beginning of an action. These noble-minded brethren, regardless of bullets and careless of personal danger, remove with equal hand both friend and enemy who are left writhing on the road, and carry them carefully to the rear. They carry water for prisoners of both sides alike, and gladly afford any comfort which is in their power to give. — *N. Y. Courier.*

DEATH OF BROTHER O'SULLIVAN.

In the death of this distinguished and intelligent brother, the masonic fraternity of the United States has sustained a heavy loss. He has left but few equals and no superiors in his love for the institution and devotion to its interests. In the no less beautiful and appropriate words of one who knew him well, "The warm heart which loved so fondly, the manly hand which grasped so firmly, the tongue which spoke so kindly and instructively, the spirit whose aspirations were ever for the good of the brotherhood and humanity, the honest man and Freemason, has gone to that long home from which no traveller returns. This announcement will cause many an eye unused to weeping to be moistened, while we have no doubt that all will cherish his memory as we do."*

Br. O'Sullivan died at St. Louis, Mo., on the 11th August, after a painful illness of several years duration, which he bore with Christian fortitude and patience. When we last heard from him, but a few weeks before his decease, he seemed to entertain the belief that the cause of his long suffering had been overcome, and that his health was permanently improving. On the 24th May, but a little more than two months before his death, he met his companions of the Grand Council of the State in annual session. In his address, as the presiding officer on that occasion, he referred to his illness and his hopes in the following language: —

> "The work and lectures of the Royal and Select Master's degree, as conferred in *St. Louis Council*, was obtained by me in 1856 from my friend and companion, Charles W. Moore of Boston. It is the work used in that jurisdiction. It is beautiful and impressive, and I had hoped to be able to visit the several Councils in the State, and impart to them the necessary instructions; but a cruel disease prostrated me, so that for months I was unable to leave my room or attend to business of any kind. But thanks to a *merciful Father*, who doeth all things wisely, I am again able to be about, and if my health continues to improve, I may be yet able to visit my companions. And now, commending this youngest of our grand bodies to your fostering care, and with an earnest prayer to God to bless your labors, I close this address."

We have not the necessary data to enable us to prepare such a notice of his personal history as his memory deserves. For this we must look to his brethren of St. Louis, by whom he was universally beloved. He had been for many years Grand Secretary of the Grand Lodge and the other governing bodies of Missouri, and by them especially will his loss be felt as a great affliction.

The R. E. Grand Commander of the Grand Encampment of the State, on learning his death, issued the following circular to the Encampments under his jurisdiction: —

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* New York Courier.

Grand Commandery, Knights Templars of Missouri,
Office of R. E. Grand Commander, St. Louis, Aug. 16, 1866.

Whereas, It has pleased the Divine Ruler of Heaven and earth to remove from our Grand Commandery two Illustrious and Venerable Knights, Eminent Sir James McDaniel, Grand Captain-General, and Eminent Sir Anthony O'Sullivan, Grand Recorder, the former on the seventh and the latter on the eleventh inst.; and as their exalted virtues, eminent abilities, and masonic worth, have endeared them to our hearts, and placed their names indellibly upon the record of Masonic Knighthood within our jurisdiction, it is therefore ordered that the Commanderies in the State of Missouri be draped in suitable habiliments of mourning, and that the Sir Knights wear crape upon their sword-hilts for thirty days after the reception of this order.

I have also appointed Sir Knight A. B. M. Thompson, of St. Louis, as Grand Recorder, until our next Annual Conclave, to fill the vacancy occasioned by the death of our lamented Eminent Sir A. O'Sullivan.

In testimony whereof, I have hereunto set my hand and caused the seal of the Grand Recorder to be affixed, this fourteenth day of August, A.D. 1866; A.O. 748.

GEORGE FRANK GOULEY,
R. E. Grand. Commander.

Attest:
A. B. M. Thompson, *Grand Recorder.*

THE FIRE IN PORTLAND.

Office of the Grand Master, Portland, Aug. 1, 1866.

R. W. Charles W. Moore, Grand Secretary.

Dear Sir and Brother, — Many inquiries having been made, and much sympathy expressed, by brethren in our own and other jurisdictions, in relation to the late disastrous conflagration in this city, I have deemed it proper to issue the following statement and suggestions in reference thereto.

It is generally known that the fire was one of the most extensive and devastating ever known in our country, and by this sad calamity our masonic organizations have suffered severely. Our Masonic Halls were destroyed with all their contents, except the Charters and a part of the Jewels. The apartments were occupied by three Lodges, two R. A. Chapters, Council R. and S. M., two Commanderies K. T., Lodge of Perfection, Council of Princes of Jerusalem, Chapter of Rose Croix, and Consistory S. P. R. S. On the property owned by the various bodies there was partial insurance, and as soon as apartments can be obtained, most of them will take measures to go to work, with new furniture and apparatus. It may also be said that all these bodies have some funds on hand, and will not, at least for the present, make any appeal to their brethren for aid as organizations.

The Records of the Grand Bodies, having been in another building, were all saved, — as also the Regalia, Library, Proceedings, and all the old documents of the Grand Lodge. The principal part of the Regalia of the Grand Chapter, all the property of the Grand Council and the Grand Commandery, and Photographs of all the P. G. Masters of the Grand Lodge, were destroyed in Masonic Hall.

Thus we are deprived of a masonic home, and many sacred mementoes of the past, dear to our hearts, are lost beyond recovery. Still we are not discouraged, and shall continue to labor as in the past, for the honor of our noble institution, and for the welfare and happiness of our destitute brethren, made so by the late terrible affliction.

From this latter source comes our most serious difficulty. Previous to the fire, many of our brethren had comfortable homes, and of their own, with what was supposed to be good insurance. Among these were quite a large number of *aged* brethren. These are now without permanent shelter, and, in consequence of unfortunate insurance, without the means to renew their homesteads. Add to this, in almost every instance these families not only lost their buildings, but also their furniture and wearing apparel.

Our fraternity are doing all in their power for these brethren, and will continue to labor for them so long as the necessity may exist. It is not, however, for a few days or weeks that this work must be performed, but for many months to come, and especially during the dreary and uncomfortable days of the winter before us.

The task is a severe one, and we desire to perform it well; for we feel if any of our brethren deserve well at our hands, it is these unfortunate ones of our own household, and present with us. Each of the three Lodges has a Committee to attend to all cases that may need assistance,—and several sums of money from abroad have been sent to myself and other brethren for distribution.

While we feel that we ought to do all in our power in this emergency, and not to call upon the fraternity abroad for aid, we are frank to say, that in view of the severity of the case, and the great length of time we are likely to have this work in charge, we shall most gratefully receive any contributions from brethren or organizations that may desire to aid us in the discharge of this weighty responsibility.

I am prompted to write this much in view of the spontaneous expressions of sympathy and kind feelings from several different sections, and hope every brother to whom this comes will consider it as sent forth in response to what is believed to be a strong desire on the part of the good brethren of our Ancient and Honorable Fraternity. Brethren, or masonic organizations, intending to send funds for the above purpose, can forward to M. W. Josiah H. Drummond, P. G. M.; M. W. William P. Preble, P. G. M.; or to myself; and all such remittances will be faithfully disposed of as directed.

I am respectfully and fraternally, yours in the bonds of B. L., R. and T.,

TIMOTHY J. MURRAY, *Grand Master.*

OBITUARY.

ILL. BR. JOHN BACKUS.

NORWICH, CONN., Aug. 18, 1866.

At a regular meeting of King Solomon Grand Lodge of Perfection, held at Masonic Hall, Monday evening, the 6th inst., the following preamble and resolutions were unanimously adopted, as a tribute to the memory of our late Ill. Br. John Backus, who died in this city on the 7th of July last; also as an acknowledgment of his worth and steady devotion to the interest of Masonry:—

Whereas, It hath pleased the Holy One, who dwelleth between the Cherubim, and who liveth forever and ever, to receive by the messenger of death the spirit of our respected and Ill. Br. John Backus, who, though stricken in the prime of life with that wasting disease, consumption, bore his afflictions with Christian fortitude and resignation, sustained by the principles inculcated in our beloved Order; therefore—

Resolved, That we, as brethren of King Solomon Grand Lodge of Perfection, do sincerely mourn our brother as the first taken from our number, and will ever hold the precepts which governed his life in high and honorable estimation.

Resolved, That we fully appreciate his worth as one of the organizers, and since, as an officer, of our Body, and can most truthfully attest, that he has ever discharged his duties with credit to himself and honor to the fraternity.

Resolved, That we deeply and sincerely sympathize with his afflicted widow and children in their bereavement, and invoke upon them heaven's choicest blessings and the protecting care of the God of the widow and fatherless.

Resolved, That, as a testimonial of the high regard we entertain for our departed friend and brother, the furniture and jewels of this Lodge be clothed in mourning for six months.

Resolved, That, at a proper time, and in accordance with ancient custom, a Lodge of Sorrow be held to commemorate his loss, and that a page in the Lodge book of records be dedicated to his memory.

Resolved, That the Grand Secretary present the widow with a copy of these resolutions, and also send a copy to the "Freemasons' Magazine," Boston, Mass., for publication.

HIRAM COOK,
Grand Secretary.

SIR KNIGHT EDWIN S. BRADFORD.

In this world of constant changes, we are frequently called to mourn the untimely death of men removed from us in the midst of their usefulness; and, as we contemplate their plans and works unfinished, we are almost ready to conclude that they cannot be spared. But when we remember that the *Sovereign Commander* of heaven and earth has plans of infinite wisdom which finite intelligence cannot comprehend, it behooves us to acquiesce in the divine administration, and say, "The will of the Lord be done." Therefore—

Resolved, That in the death of Sir Knight Edwin S. Bradford of Braintree, society has lost an enterprising and valuable member, and Old Colony Encampment a worthy and distinguished officer.

Resolved, That while, as sons of the Pilgrims, we fondly peruse the historic chapters of the "Old Colony," and the memorable acts and her early governors, we cherish an affectionate remembrance of our recently elected Generalissimo, whose untimely death has filled so many hearts with sadness.

Resolved, That we tenderly sympathize with the bereaved family of our deceased companion, and in our prayers commend them to the Father of the fatherless, and the God of the widow.

Signed, Z. L. BICKNELL,
F. P. HOWLAND,
JAMES F. COX, } *Committee.*

ABINGTON, June 4, 1866.

MASONIC CHIT-CHAT.

Fire in Portland.—We give in another page a communication from the Grand Master of the Grand Lodge of Maine, to which we invite the attention of our Lodges, and bespeak for our unfortunate brethren there their kind and generous consideration. There is, and must during the coming winter continue to be, a large amount of suffering among them. Many of their families have been rendered utterly destitute by the great calamity that has befallen them, and their claims to the sympathy and generous relief of their masonic brethren must not be neglected. Every Lodge in the Commonwealth can do something, and their charities cannot be more usefully or appropriately bestowed. Every dollar forwarded to either of the distinguished brethren named in the circular will be sacredly appropriated as directed by the donors, when such direction is given; and when not, it will be dispensed by a committee of reliable brethren, according to the relative necessities of the sufferers. "God loveth a cheerful giver."

We are indebted to Sir Knight Creigh, Recorder of the Grand Encampment of Pennsylvania, for a copy of the Proceedings of that body at its Annual Session in May last, but have not room in our pages to notice it the present month. The historical sketch of the Order in Pennsylvania by our brother, is an interesting and valuable paper.

The Proceedings of several Grand Bodies are upon our table, and we hope to find time at an early day to notice them.

The **National Freemason** has been removed from Washington to New York city, where it is published weekly at $4 a year. It is an interesting and well-conducted paper, deserving of a liberal support.

The celebrated Indian Chief, John Ross, died last month at Washington, D.C. He was seventy-six years of age, and had been for forty years chief of the Cherokees. He was a Mason, and was buried with masonic honors.

Douglas Monument.—The corner-stone of the Douglas Monument at Chicago is to be laid by the Grand Lodge of Illinois, on the 6th inst. It is expected the President of the United States, and delegates from many of the Grand Lodges of the country, will be present. It will probably be the greatest masonic display ever had at the West, and we much regret our inability to accept the polite invitation of the committee to unite with them in the ceremonies.

Want of Jurisdiction.—A candidate was proposed in Lodge, and his petition referred to a committee, who find on investigation that he is not a resident of this State, being here but for a short time. My opinion is that they should report that the Lodge has no jurisdiction, and that there should be no ballot; am I right in this decision? *Yes.*

Remarkable Passage in Chinese Theology.—Le-Eurl, the cotemporary of Confucius, wrote a book which contains the following most singular passage:—

"That which is invisible is called *Ye*,
That which is inaudible is called *He*,
That which is impalpable is called *Wei*.
These three are inscrutable,
Therefore they are blended in one.
The first is not the brighter.
The last is not the darker,
It is interminable, ineffable,
And dates from a time when nothing existed.
It is a shape without a shape, a form without a form,
A confounding mystery!
Look back, you cannot discover its beginning.
Look forward, you cannot discover its end."

These wonderful lines certainly teach the doctrine of God invisible, eternal, immaterial, a trinity in unity. Where did Le-Eurl learn this great first truth? Probably he visited Babylon, and learned it from the Jews. Combine Ye, He, Wei, *Yehewei*, and you have a word very similar to the Jehovah of the Jews.

Godey's Lady's Book for September is at the bookstores, and is a rich number of this popular periodical. The illustrations are numerous and excellent as usual. "Resting at the Well" is a charming picture. The ladies should all take the work.

Credit.—The article in our last, page 310, on the Scottish Rite in Springfield, Ill., should have been credited to the "New-York Courier," one of the best weekly papers in the country, with an ably-sustained masonic department.

THE

FREEMASONS'

MONTHLY MAGAZINE.

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EXPULSIONS AND RESTORATIONS.

Charles W. Moore, Esq.

Dear Sir and Brother,—I have read with much satisfaction in your Magazine, an explanation of many masonic principles which have been variously understood by the fraternity, and would consider it a favor if you will answer the following questions in relation to restoring expelled Masons to their former masonic rights and privileges:—

1. If a person who has been expelled from Freemasonry desires to be restored to his former rights and privileges as a Mason, should he petition a subordinate Lodge or the Grand Lodge?
2. Can a subordinate Lodge re-instate him? If so, what course should be pursued?
3. Can any subordinate Lodge act in this matter, or should it be the Lodge which acted on his expulsion?
4. If a subordinate Lodge can act on his restoration, should it be by a majority vote, or should their action be unanimous?
5. What part is taken by the Grand Lodge in his restoration?
6. If a subordinate Lodge can take no part in his restoration, what course may he pursue?

Yours fraternally,

S.

Expulsion is the highest penalty recognized by the laws of Masonry. It is a general power derived from the ancient constitutions and practices of the Order, and can be imposed only for a violation of some fundamental law, principle, or duty of masonic obligation. "It deprives the party expelled of all the masonic rights and privileges that he ever enjoyed, not only as a member of the Lodge from which he has been ejected, but also of all those which were inherent in him as a member of the fraternity at large. He is at once as completely divested of his masonic character as though he had never been admitted into the institution. He can no longer demand the aid of his brethren, nor require from them the performance of any of the duties to which he was formerly entitled; nor visit any Lodge, nor unite in any of the private or public ceremonies of the Order. No conversation on masonic subjects can be held with him; and he is to be considered as being completely without the pale of the institution, and to be looked upon in the same light as a profane, in relation to the communication of any masonic information." *

There is now, we believe, no difference of opinion among the highest and best accredited masonic authorities, that the Grand Lodge is the only tribunal that can lawfully impose this heavy penalty. It exercises the power, primarily, through the subordinate Lodge of which the offender is a member, or within whose jurisdiction he resides; holding the proceedings subject to its own final determination. The Grand Lodge of England, to which, as the parent of Grand Lodges, we are accustomed to look with confidence in all questions involving the ancient usages of the institution, declares, in its book of Constitutions, that "in the Grand Lodge alone resides the power of erasing Lodges and expelling brethren from the Craft." By another provision, it authorizes its subordinate Lodges to suspend or *exclude* a delinquent member, after giving him "due notice of the charge preferred or complaint made against him, and of the time appointed for its consideration;" and then, by a third provision, it requires that the name of the brother excluded, together with the cause of his exclusion, shall be sent to the Grand Secretary, to be laid before the board of general purposes; by which board the whole case is carefully examined, and, if the evidence be such as to warrant *expulsion*, the doings of the subordinate Lodge are reported to the Grand Lodge, when, if confirmed, the delinquent is expelled by that body. This is precisely analogous to the practice of the Grand Lodges of this country. And it may not be out of place here to remark, *en passant*, that the subordinate Lodge, having no power *per se* to expel a member from the fraternity, it has none to restore a brother who has been expelled by the Grand Lodge. To grant it this power, would not merely be to enable it to reverse the decision of the supreme body, but it would vest the supervising power in the subordinate Lodge. Such a proceeding would be wholly inadmissible. The principle involved is, that the subordinate Lodge is the local agent of the Grand Lodge, or of the Order as a body, through which the uninitiated are received as members, not of a particular Lodge or section, but of the whole fraternity. The Grand Lodge being the supreme head, exacting fealty of and extending its care and protection alike over every individual member within its jurisdiction, inherits the right, in the ultimate result, to decide when a recusant brother has forfeited his claims to its protection, and his privileges as a member of the masonic family *at large*. The Lodge, having but limited jurisdiction and restricted powers, cannot properly assume to exercise an original and final power. This we suppose to be the principle on which the rule in question rests. If it be correct, and of this there can be no doubt, then the subordinate Lodge has no power to expel, or re-instate an expelled brother, independently of the action of the Grand Lodge; for the power to expel carries with it the power to restore. By the practical working of the rule, the subordinate Lodge tries the offence, makes up the verdict, and submits the entire case to the decision of the Grand Lodge. If the verdict of the Lodge be *expulsion*, it operates merely as a *suspension* of the accused from all his privileges as a Mason until the final decision is had; when, if the verdict of the Lodge be confirmed by the Grand Lodge, the expulsion is complete, and the restoration of the offender cannot take place without the cognizance and approval of that body. This course secures to the Grand Lodge not only one of its legitimate, but one of its most important prerogatives, *i. e.* the absolute control of the highest penal authority known to Masonry. It affords also additional assurance that when a delinquent brother has been expelled, he has not only been justly and impartially dealt with, but that his expulsion was for sufficient cause, and that the proceedings were conducted in strict conformity with established masonic law and usage. It goes further, and effectually protects the fraternity against the re-admission of unworthy members.

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* Mackey.

The foregoing we presume will be received as sufficient to establish the proposition, that a subordinate Lodge cannot expel a brother from the rights and privileges of Masonry without the consent and concurrent action of the Grand Lodge; and it follows as a necessary logical consequence, that it cannot therefore *restore* a member, so expelled, to his rights and privileges without the consent of the same governing power. On the latter point we cite aathorities as follows.

The Hon. William B. Hubbard, who is generally admitted to be high authority on all questions of masonic jurisprudence, when Grand Master of the Grand Lodge of Ohio in 1852, laid it down as a settled masonic law, that "a member who has been regularly expelled for unmasonic conduct, is forever debarred from the privileges of the Order, and that no

Lodge can take further cognizance of or restore him to his privileges, unless by authority of the Grand Lodge."

The Grand Lodge of Pennsylvania requires that a brother expelled shall first petition the Lodge to which he originally belonged; and that, on the recommendation of that body, the expulsion may be removed. The Grand Lodge of North Carolina has a similar regulation. The Grand Lodge of Louisiana provides, that "a brother who has been expelled, shall not be restored to masonic privileges except by the Grand Lodge, on the recommendation of the Lodge that expelled him." The Grand Lodge of Illinois and others have the same regulation. But we need not multiply authorities. The power to restore is necessarily limited and controlled by the cognate power to expel. Any other rule would open a wide field for adverse action between the supreme body and its subordinates.

That the Lodge by which the member was expelled, is the only proper body to take the initiatory steps for his restoration, is equally obvious. On this point, however, we cite the following authorities: —

> "An expelled brother ceases to be a Mason, and his restoration to the Order is, therefore, equivalent to the admission of a profane. He must, therefore, petition the Lodge, and his petition must take the same course as of an applicant for the mysteries of our Order; when, if he be received, he shall be re-obligated to the performance of every masonic duty." — *Const. of Grand Lodge of Iowa.*
>
> "No action can be taken upon such question (restoration), except at a stated meeting of the Lodge, and after the application for such restoration shall have lain over a month. All such applications must be in writing, signed by the applicant, and recommended by at least two members of the Lodge." — *Const. Md.*
>
> "An application for reinstatement by a suspended or expelled Mason must be in writing, by petition, and lie over one month." — *G. M., Kentucky.*
>
> "Our Grand Lodge recognizes the doctrine that no Lodge can restore the party expelled or suspended except the one that inflicted the punishment." — *G. M., Texas.*
>
> "No Lodge has the power of reinstating, except the one that inflicted the original punishment." — *Mackey.*
>
> "The Lodge which suspends or expels a Mason is the only Lodge which can reinstate him." — *Grand Lodge, Va.*

Admitting that expulsion is a full and entire separation of the delinquent from his previous masonic relations, and that it masonically restores him to his normal condition as a "profane," or one who has never been received into Masonry — and this is certainly the effect of the act — then it clearly follows that his petition for restoration must take the same direction and be subjected to the same tests and proceedings as in the case of an original petitioner for initiation into the Order. On this point we cite the following authorities: —

> "The restoration of an expelled Mason is equivalent to the admission of a profane; and I conceive that to reverse a sentence of expulsion, and to restore an expelled Mason, will require as *unanimous* a vote as that which is necessary on a ballot for initiation." — *Mackey.*
>
> "Our opinion is, that, upon general principles, it requires the *same vote* to restore an expelled or indefinitely suspended Mason, as to initiate a person into the Order." — *Am. Freemason.*
>
> "It requires the same *unanimons* vote to remove an order expelling or suspending a member of a Lodge from the privileges of Masonry, that is requisite for the admission of a petitioner for membership." — *Grand Lodge, Fla.*
>
> "A suspended companion or brother can be reinstated only by *unanimous* ballot." — *Grand Chapter, Ind.*
>
> "When a member of a Lodge is expelled for unmasonic conduct, he can only be restored to his former masonic privileges by a *unanimous* vote of the Lodge." — *Grand Lodge, N. C.*
>
> "Two-thirds are required for the reinstatement of a suspended, and a *unanimous* vote for an expelled brother." — *Grand Lodge, Va.*
>
> "No expelled Mason shall be reinstated without the *unanimous* consent of all the members of the Lodge present." — *Const. Grand Lodge of Md.*
>
> "An expelled brother shall in no case be restored to the privileges of Masonry without a *unanimous* vote." — *Grand Lodge, Tenn.*
>
> "A suspension may be removed by a majority, but the *unanimous* consent of the Lodge present shall be necessary for the reinstatement of an expelled Mason." — *Grand Lodge, Dist. Col.*
>
> "A member indefinitely suspended for gross unmasonic conduct should not be restored without an *unanimous* vote." — *Hubbard.*

These authorities might be multiplied, but they are enough to illustrate and establish the rule of restoration as recognized by the ablest masonic jurists and Grand Lodges in this country. It may seem severe and exacting; but it must be borne in mind that expulsion is the capital punishment of Masonry, — the extreme penalty known to masonic jurisprudence, and is never properly or justly inflicted but for the highest and most aggravated offences of which a Mason can be held chargeable. That it is ever otherwise inflicted is the fault of erroneous practice, and not of the law. The jurisprudence of Masonry graduates the punishment to the offence: it places both in the scale of justice, and awards its judgments with an even hand. Regarding mercy as its highest attribute, it counsels, encourages, admonishes, reprimands, suspends, — and, as a last, ever painful duty, EXPELS. The last link in the chain of fraternization is broken, and a brother has been cast out, *forever*.

Not *forever*. The modern practice of this country has so changed and softened the ancient rule, that a repentant offender may, in the way and on the conditions above described, be received back again and restored to his former rank as a member of the brotherhood at large. The late Br. Hubbard states the law in its original terms, and as it stood in this country until a comparatively recent date, when he says, "a brother who has been regularly expelled for unmasonic conduct, is *forever* debarred from the privileges of the Order." The etymology of the word itself (*expello*, *ex* and *pello*, to drive out,) would seem to exclude any different interpretation of its meaning. It is a complete and absolute dissolution of the connection. Our English brethren so regard it, and do not, therefore, make any provision in their book of Constitutions for the future restoration of a member who has been formally expelled by their Grand Lodge. If *excluded* by a subordinate (and this is the extent of the power of the Lodge in such cases), the accused may be restored by the Grand Master or the Grand Lodge, for irregularity in the proceedings or insufficiency of cause: but the Grand Lodge having passed upon the proceedings, and declared the expulsion, the case passes from beyond its control *forever;* and this is, we believe, in accordance with the terms of its authorized ritual. But until some arrangement or agreement is entered into by the Grand Lodges, we are held to accept the rule as it is interpreted in this country, namely, that an expelled member may be restored to his general privileges as a Mason in the manner above indicated. We are clearly of the opinion, however, that the English and older rule is to be preferred. The change has probably arisen from a misapprehension of the precise force and legal effect of the authorized penalties, and their consequent abuse. The highest penalty ought not and cannot equitably and rightfully be imposed but with great care, and in extreme cases; as in vindication of the integrity of the laws of the Order, or where all means of reformation have failed, or where the longer connection of the delinquent with the institution would be cause of public reproach. In such cases expulsion becomes necessary as a measure of self protection; and the connection cannot again be safely renewed. But in milder offences, and yet beyond the reach of admonition and reprimand, the proper punishment is *suspension* — not definite, for we do not believe in that, as a penal rule of general application, though it may answer in certain local cases — but suspension from the benefits and privileges of the Order. Such a punishment, though for the time being it as effectually cuts off the delinquent from his masonic connection as expulsion, yet it holds out inducement for reformation, and leaves the door open for final restoration. This is an important consideration, and in harmony with the beneficent purposes and lessons of the institution; but it is one that we fear has not in all cases received the attention to which it is entitled. We think a careful investigation would show that a large proportion of the cases where expulsion has been decreed, suspension would have been the more useful, appropriate, and equitable judgment. We commend the subject to the consideration of the proper authorities.

There are some important points in connection with the general subject of expulsion, such as trials by special commissions of Grand Officers, Masters of Lodges, &c., of which we have not spoken, because they were not embraced in the inquiries of our correspondent, and that the discussion of them would extend this article to a greater length than we can spare the necessary room for. The case we have been considering is one of common occurrence, and therefore of more general interest: and the results to which we have arrived may be briefly stated as follows: —

1. That expulsion is the concurrent act of the Grand Lodge and the subordinate Lodge exercising original jurisdiction over the complaint.

2. That restoration takes the same general course; subject to the following provisions: 1. That the expelled member apply in writing to the Lodge by which he was expelled, stating the reasons in consideration of which he prays to be restored. 2. That this petition, if received, be referred to a committee, to inquire into the case, and report at a subsequent meeting of the Lodge, to be summoned by the Master for the purpose, as in the case of expulsion. 3. That the vote on the acceptance of this report must be *unanimous*, and may be taken in such manner as the Lodge shall direct. 4. And when so accepted, the report, if it recommend the restoration of the petitioner, must be sent up, with the vote of the Lodge, to the Grand Lodge, for confirmation or otherwise. If confirmed by that body, the petitioner is restored to his privileges as a Mason.

It is sufficient reason for refusing to allow a person to visit your Lodge, that he has been rejected in it, and has never received its consent to take the degrees elsewhere. — *Decisions of Grand Master of Maine.*

DEATH OF BROTHER HENRY JORDAN, M.D.

ONE of the most melancholy accidents we have for a long time been called upon to record occurred in this city on the 7th ult., and resulted in the death of Br. HENRY JORDAN of St. Andrew's Lodge. It appears from the facts, as we have learned them, that he left his office about noon on the day of the accident with the intention of going to Longwood (some two miles from the city), and passed along the track of the Worcester Railroad to near the crossing on the mill-dam, where it became necessary to cross the outlet of the tide on the sleepers of the road, in doing which, it is supposed he made a misstep and fell into the water beneath, striking his head against the timbers, and probably partially stunning himself. He was seen to fall by a young girl, who ran immediately for assistance, but before it could be obtained, life had left the body.

The deceased was a member of St. Andrew's Lodge and the Secretary of the Rose Croix Chapter of this city, by the members of both of which bodies he was greatly beloved for the amiability and purity of his character. He was a devoted Mason and Christian gentleman, and his loss will be long felt by all who enjoyed his acquaintance as a great affliction. He leaves a beloved wife and four young children. On the Sunday following his decease, his remains were buried from St. Paul's (Episcopal) Church of which he was a member. The solemn and impressive service for the burial of the dead was read by the rector, Rev. Dr. Nicholson, at the conclusion of which the body was conveyed to the Forest Hills Cemetery for interment. It was attended by the members of St. Andrew's Lodge in a body, and a portion of the masonic funeral service was read at the grave by P. G. Master Parkman. The following resolutions were subsequently adopted by the Lodge: —

Whereas, it has pleased God in his inscrutable Providence to visit our Lodge again with a sudden and awful affliction, and to remove from among us, in the noontime of his active and useful life, a brother, who had endeared himself to us by his manly and Christian virtues, by his earnest devotion to our beloved institution, by the purity of his character, and the amiability of of his temper. Therefore —

Resolved, That, in the death of Br. Henry Jordan, M.D., St. Andrew's Lodge has lost a member who honored it while living, and whose memory we would cherish and transmit to our successors as an example of manly worth and masonic fidelity.

Resolved, That we tender to the beloved wife and children of the deceased our deepest sympathy and consolation, in this their hour of affliction.

Resolved, That the jewels of the Lodge be draped in mourning for the ensuing three months.

Resolved, That a copy of the preceding resolutions be forwarded to the widow of our departed brother, with the earnest prayer that He who has promised to be the father of the fatherless, and the husband of the widow, may be to her a pillar of strength and shield of protection.

Dr. Jordan was a native of Boston, born on the 4th of May, 1823. Here he studied his profession under the instructions of Joshua Tucker, M.D., with whom he has been associated in business about twenty-four years. He was a man of deep piety, and was largely instrumental in the gathering and establishment of the Church of the Messiah in Florence Street; in connection with which he served as a vestryman many years.

ANCIENT CELEBRATION OF ST. JOHN'S DAY.

IMMEDIATELY after the election of office-bearers for the year ensuing, the brethren walk in procession three times around the Cross, and afterwards dine together under the presidency of the newly-elected Grand Master. About six in the evening the members again turn out, and form into line, two abreast, each bearing a lighted flambeau, and decorated with their peculiar emblems and insignia. Headed by the heraldic banners of the Lodge, the procession follows the same route three times around the Cross, and then proceeds to the Abbey. On these occasions the crowded streets present a scene of the most animated description. The joyous strains of a well-conducted band, the waving torches and incessant shower of fireworks, make the scene a carnival. But at this time the venerable Abbey is the chief point of attraction and resort; and, as the mystic torch-bearers thread their way through the mouldering aisles and round its massive pillars, the outlines of its gorgeous ruins become singularly illuminated, and are brought into bold and striking relief. The whole extent of the Abbey is, with a measured step and slow, gone three times round. But when, near the finale, the whole masonic body gather to the chancel, and, forming one grand semi-circle around it, where the heart of King Robert Bruce lies deposited near the high altar, and the band strikes up the patriotic air, "Scots wha hae wi' Wallace bled," the effect produced is overwhelming. Midst showers of rockets and the glare of blue-lights the scene closes, the whole reminding one of some popular saturnalia held in the monkish town during the middle ages. — *History of Melrose, England.*

THE LATE BROTHER ANTHONY O'SULLIVAN.

WE have been politely favored with an early copy of the Proceedings of the Grand Lodge of Missouri, on the occasion of the burial of its late distinguished and beloved Grand Secretary, R. W. Brother ANTHONY O'SULLIVAN. The Grand Lodge was specially convened at St. Louis on the 13th of August, and having been opened in due form, the Acting Grand Master, R. W. Br. Gouley, announced that the Grand Lodge had been assembled to perform the last sad rites of masonic burial over the body of their deceased R. W. Grand Secretary, Br. Anthony O'Sullivan, who departed this life on the 11th inst., at half-past nine o'clock, A.M. The great, the good, and the much-beloved brother had fallen a victim to the terrible malady now scourging the land, having already suffered years of agony from a disease from which it was but lately hoped he might ultimately recover. But death sent forth her decree, and demanded as bright a sacrifice as this Grand Lodge could give, and our lamented Anthony O'Sullivan was no more!

The Lodge-service was then performed by the Grand Lodge in due form; after which the M. W. Grand Lodge, preceded by St. Louis Commandery, No. 1, Knights Templars (as body guard), marched to the late residence of the deceased, where the burial service of the Protestant Episcopal Church was performed by Rev. Br. Dr. Cannon. The procession of carriages having been drawn into line, the cavalcade proceeded to Bellefontaine Cemetery, where the body was deposited in the burial lot of the Grand Lodge, in accordance with the ancient rites of the fraternity, M. W. Br. L. S. Cornwell officiating. After paying the last sad tributes at the grave, the Grand Lodge returned to the Hall. The officers being at their several stations, the Grand Secretary, *pro tem.*, offered the following: —

Resolved, That a committee of six be appointed (of which the Acting Grand Master shall be chairman) to prepare for publication a suitable memoriam and resolutions in honor of the memory of our lamented and late Grand Secretary, Br. Anthony O'Sullivan.

The committee, in pursuance of their appointment, prepared and published the following report: —

To the M. W. Grand Lodge of Missouri.

Your Committee appointed to prepare a memoriam and resolutions upon the life and death of our late R. W. Grand Secretary, Br. ANTHONY O'SULLIVAN, present the following: —

Br. Anthony O'Sullivan was born in the County of Kerry, Ireland, on the 29th of November, 1808. He emigrated to America about the year 1838, and lived in New-York city until the next year, when he removed to New Orleans, where he was married to Miss Mary Drake, January 30, 1841. In that year he moved to Missouri, and settled in Arrow Rock, Saline County, March 17, 1841. In that place he was initiated in Arrow Rock Lodge, No. 55, on the 9th of May, 1846; passed June 6, and raised June 20, the same year. He was exalted a Royal Arch Mason in Boonville Chapter, No. 5, Boonville, Cooper County, in the year 1849, and received the degrees of Royal and Select Master in the same Chapter. He was created a Knight Templar on the first of August, 1852, in St. Louis Commandery, No. 1. He received the degrees of the Scottish Rite in the Southern Jurisdiction in 1859, at a meeting called in Chicago, Illinois, of that year. He was then made a 33d and Sov. Gr. Inspector General of Missouri and bordering States.

In 1852 he removed to St. Louis, where he resided until 1860, when he removed to Springfield, Mo., and remained untill 1863, when he returned to St. Louis, and remained until the close of his life. On Wednesday, May 5, 1852, he was elected Grand Secretary of the Grand Lodge. On Friday, April 7, 1855, he was elected Grand Secretary of the Grand Chapter. On Tuesday, May 19, 1863, he was elected Grand Recorder of the Grand Commandery; and May 19, 1864, he was elected Grand Puissant of Grand Council; and from the organization of the Order of High Priesthood he was its Secretary. All of the above offices he filled until death came to summon him from his labors.

Of the subordinate bodies of which he was an active member in the latter years of his life, we find the following: —

In 1851 he became a member of Missouri Lodge, No. 1; and in 1852 he affiliated with Meridian Lodge, No. 2; May 21, 1852, he was elected a member of St. Louis Chapter, No. 8; and by his indefatigable labors he raised it from a precarious existence to be one of the first Chapters in the West. He was its High Priest in 1853, '54, '55, '56, '57, '58, and '59. He was first Thrice Ill. Gr. Master of St. Louis Council, No. 7, during its charter from Illinois, and remained such after the formation of the Grand Council of Missouri, and was considered one of the best authorities in Cryptic Masonry in the United States. He remained a member of St. Louis Commandery, in which he filled the office of Eminent Commander during the years 1855 and 1857. For fourteen years, as Grand Secretary of the Grand Lodge of Missouri, he ever displayed those rare qualities which peculiarly belong to that office; and, without any disparagement to his illustrious predecessors, we doubt whether there ever was a more faithful and laborious officer. He served under fourteen Grand Masters, and received the cordial approval of all; and was fourteen times re-elected, without scarcely any opposition; and in the last two elections he was chosen by acclamation.

It was in the broad field of foreign correspondence that he most attracted the attention of the fraternity at large, and demanded that respect and consideration for the opinions of the Grand Lodge which its position justified. He measured lances with the strongest, and never surrendered when he knew he was right; nor did he ever advocate the wrong for the mere sake of factious opposition or the plaudits of victory. He early laid down for his line of action a pure conservative policy, and no force of attack nor the smiles of flattery could beguile him from his course. To him the law of the Grand Lodge of Missouri and the "Ancient Regulations" were supreme, and he recognized no other. His library contained every work on jurisprudence, but he only studied them as "individual views on general Masonry," to be thrown aside the moment their teachings came in conflict with the "Book of Constitutions." His firm stand early had its effect on the Grand Lodge, until it became as immovable as himself in its declaration of principles, and thus saved itself from being tossed to and fro by every wind of doctrine continually advanced by the multitudinous authors of the day.

In important positions, whether Grand or subordinate, the great masonic qualities of the man shone forth with a brilliancy and intensity that cast no uncertain light. He ever exhibited those qualities of indefatigable labor, research, and administration, which characterize a man of high purpose and steady resolve, to accomplish the greatest good in his day and generation. Being a man of strong will he was not easily baffled in the course he marked out for his official duties; and having the highest good of the fraternity at heart, he determined to leave the spirit of the Order better than he found it, however exalted that might be.

Having entered behind the sacred veils that enshrined the mysteries of Freemasonry, he set at once to the work of becoming a master of its rituals. He was not satisfied with the mere drapery of words that surrounded it, but penetrated into the deep reasoning of the great heart of Masonry. He studied its past — back to the farthest memory and records of man; he compared the work of localities with the great framework of the Continent and of Europe; he analyzed word by word, sentence by sentence, through every degree, from the petition of the initiate up to the last step of the finished Mason. He was one of those men who could be satisfied with nothing less than perfection, as far as the human mind could carry him. His great and grandest pride was the Grand Lodge of Missouri; his ambition was to see her second to no other jurisdiction in the universe in the perfection of her work. He travelled from the Lakes to the Gulf, and from the Mississippi to the Atlantic, in search of every ray of light that had not yet penetrated his own masonic home; and, with a most remarkable memory, he lost nothing he acquired; but by the force of analogy, and his own strong mind, he brought order out of chaos; and at the sacrifice of health and comfort, ease and profit, he visited every corner of our Commonwealth, and there relit the pure fires of rational Masonry upon the altar of every Lodge.

He grappled prejudice and ignorance with a giant hand, and broke down the barriers of false doctrines as though they were cobwebs. When once satisfied his work was right, he allowed no tampering with it by itinerant peddlers and lecturers from abroad, but covered the proud monument of his labors by the broad mantle of Grand Lodge authority. There was, perhaps, no man of his times who had such great masonic difficulties to overcome, and none, perhaps, that ever so successfully conquered them. He has left the impress of his signet upon the work and lectures of this jurisdiction that can never be effaced; there is a system, a harmony, and a force of character in his work that will not easily pass away. His mission as Grand Lecturer he always recognized as the greatest mission of his life, because he appreciated the great soul of Masonry, and struggled to see it embodied in the perfect similitude of its own harmonious character.

Discord in work, next to discord in the Lodge, caused him inexpressible mortification; and it is no wonder then, that, having gone out into the broad field of his labor, — "having led the blind by a way they knew not, — made darkness light before them, and crooked things straight," — that he should be known the country over, as the great "Masonic Lycurgus of Missouri." He had mingled with the best and greatest of the Order, and was at *home* wherever he went; for his genial nature, his exuberant love for his fellows, and the warm heart that he ever carried in his hand, secured to him a life-invitation to every masonic fireside in the land. Loved thus by strangers, can we be blamed for loving his memory with almost the devotion of children, for whom he had done so much!

He had struggled and saved here a little and there a little from his salary, and gathered together a library of the choicest masonic works and published proceedings, to be presented, by his dying breath, to his beloved Grand Lodge, as a monument of his life-long ambition to see her stand full and square upon the basis of masonic intelligence. In this he has set a bright example to his successors to observe and preserve everything that will be of use to the craft, and thus form the nucleus of a magnificent and valuable collection. But it was in the domestic circle that the beauty of his character most shone forth; it was there that he unfolded the tender leaves of his heart, upon which could be found no dark spot of unkindness or reproach. At his fireside the poorest and richest were alike at home; there was a kind word and the hospitable cup for all. That he should have had faults or eccentricities is only to acknowledge his humanity; but those who knew him best were best prepared to make due allowances for the years of intense agony during the latter period of his life, caused by an incurable disease; but "take him all in all, we shall not soon see his like again."

This important life was brought to a close on the morning of the 11th of August, at half-past nine o'clock, after having remained at his desk until four o'clock the evening before. At midnight his assistant was sent for, and arriving at his bedside at half-past one, he recognized him, and gave him the last injunctions of his office, and spoke his last masonic words on earth, which were characteristic of the man and the mind, and showed the "ruling passion strong in death." They were, "TAKE CARE OF THE AFFAIRS OF THE GRAND LODGE." He fell back upon his pillow, and lingered but a few hours more. Thus have we given a brief picture of the life and death of Anthony O'Sullivan, with whose departure hence went out one of the brightest masonic lights that ever shone in Missouri.

Your Committee, therefore, present the following: —

Whereas, By the decree of an inscrutable Providence, this Grand Lodge has lost one of her most honored, most virtuous and noble members in the death of our late brother Anthony O'Sullivan, for many years its Grand Secretary, Grand Lecturer, and Committee on Foreign Correspondence; and —

Whereas, The Grand Lodge of Missouri and the masonic fraternity in this jurisdiction, feeling so sensibly this their great bereavement, therefore —

Resolved, That in the death of Br. ANTHONY O'SULLIVAN this State has lost a faithful son, society a bright and intelligent ornament, the fraternity a devoted and untiring member, and this Grand Lodge a faithful and most efficient officer.

Resolved, That this Grand Lodge extends its heartfelt sympathy and consolation to the bereaved widow, who has thus lost a kind, affectionate, and worthy husband, pointing her to that bright and glorious immortality that fadeth not away, and to have an abiding hope in the reunion of the redeemed.

Resolved, That the Lodges within this jurisdiction be directed to drape their halls, furniture, and jewels in mourning for the space of six months.

Resolved, That a copy of these resolutions be presented to the widow of Brother Anthony O'Sullivan, and copies thereof, with the proceedings of this Grand Lodge, be sent to each Lodge in Missouri, and to all the Grand Lodges with which this Grand Lodge is in correspondence.

THE DOUGLAS MONUMENT.

THE ceremony of laying the corner-stone of the monument over the remains of the late Hon. STEPHEN A. DOUGLAS, at Chicago, Illinois, took place on Thursday, the 6th of September ultimo, in the presence of the President of the United States, other distinguished officers of the General Government, and a vast concourse of people. The occasion was one of national interest, and the proceedings were of corresponding magnitude and grandeur. For the particulars, however, we can only refer to the secular papers of the day, — confining ourselves, for want of sufficient space, to that portion of them which will be most acceptable to our readers, and are most appropriate to our pages.

The corner-stone was laid by the Grand Lodge, and the fraternity were out in large numbers. They composed the first division of the procession, and their appearance is described in the "Chicago Times" as follows: —

> Then came the brethren of the mystic tie, Freemasons, members of that great and most ancient Order whose members are scattered throughout the wide world; in countries civilized and uncivilized; in the East and the West, the North and the South; in every station in life, which has as members both princes and peasants; whose ceremonies and rites are the same wherever its Lodges are found. It is this ancient Order that laid the foundation-stones of cathedrals, of churches, of monuments, the most famous and the most magnificent that have been reared in any land. It is this Order which was chosen to lay the corner-stone upon this occasion, — to lay the corner-stone of that monument which is now being erected to immortalize the memory of the great Douglas, and to retain his deeds and words before the world. It is this brotherhood which numbered among its honored members Stephen A. Douglas; and who, loving this their honored brother, and honoring him as they did, turned out *en masse* to honor themselves and to honor their brother Grand Orator Douglas.

> Taking the lead were the Knights Templars of historic renown. A knightly band of men they seemed, and with their banners of black and white, and they with the red cross of old on them, and around the brave old motto of "In hoc signo vinces," brought back to the memory of the spectator the haughty knights of the olden time, the days of the crusades, when the Knights Templars, then known as Hospitallers of St. John of Jerusalem, did noble works of charity, and afterwards converting themselves into a military order, did equally noble deeds in guarding and protecting the Christian pilgrims on their travels to the Holy Sepulchre.
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> Never before have a larger number of Knights Templars collected in Chicago. Fully four hundred of these knights dressed in their imposing garb, marched in stately order at the head of the procession. One of the Commanderies alone, and that a foreign one, numbered eighty knights.
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> Marching at the head of the procession of the State of Illinois came the Grand Commandery of the State. Following came Peoria Commandery, No. 3, of Peoria. Next Joliet Commandery, No. 4, of Joliet. Next Sycamore Commandery, No. 15, of Sycamore. Along with the above Commandery marched Dixon Commandery, and Crusade Commandery, No. 17.
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> Between the above Commandery and the one following it, marched the Peru Masonic Band. Following the band came Chicago Commandery, U.D. This Commandery acted as the escort to the foreign Commanderies.
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> The first of the foreign Commanderies was Detroit Commandery, No. 1, of Detroit, Michigan. In this Commandery was represented Indivisible Friends' Commandery, No. 36, of New York city. Next came De Molay Commandery, No. 5, Grand Rapids, Michigan. Following was Kalamazoo Commandery, No. 8, of Kalamazoo, Mich. Along with the above Commandery marched Pontiac Commandery, No. 2, of Pontiac, Mich. Also with the same Commandery marched Peninsular Commandery, No. 8, of Kalamazoo.
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> Next followed the "Bach Band," of Milwaukie.
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> Following the band came Wisconsin Commandery, No. 1. Borne at the head of this Commandery by Sir Knight Isaac E. Brown, was a beautiful banner, having on one side the following: "Wisconsin Commandery, No. 1." "Non nobis domina! non nobis, sed tua da gloriam"; and having on the obverse side a large red cross, that of the Knights Templars. This Commandery closed the Knights Templars, of whom there were fully four hundred.
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> Mention must not be omitted, in speaking of these Knights Templars, of the beausant banners, of simple white and black, half of either color, black

above and white beneath, which were carried in the centre of Crusade Commandery and Chicago Commandery, and which, however simple in appearance, are full of emblematic meaning to those who have been initiated into the mysteries and symbolism of Masonry.

Following the last mentioned Commandery, came the Garden-City Band, which immediately preceded the procession of the Blue-Lodge Masons.

This, the first Order of Masonry, and the Order under whose direction more especially the corner-stone of the monument was to be laid, was fully as numerously represented as the chivalric Order, whose members took the lead, and there could hardly have been less than one thousand Blue-Lodge Masons in the procession. Foreign Lodges were also fully represented.

But the most interesting part of the masonic division has yet to be mentioned. This was Springfield Lodge, No. 4, the Lodge in which the lamented Douglas first joined the brethren of the mystic tie, having been raised in 1838. Borne at the head of this Lodge, which occupied the place of honor on account of its having numbered among its members that great brother, Douglas, was a banner, plain, simple, of white, bound with blue, and inscribed on one side the words: —

"DOUGLAS, raised in Springfield Lodge, No. 4."

And on the other the following appropriate and masonic language, referring to Mr. Douglas as a member of the craft, and as a man and a member of the great brotherhood of the world: —

> "He was our brother, the fearless leader, and the ornament of his age. After his labors were done he lay down to rest, fearing no evil; for he knew in whom he trusted, and that he should rise up in the morning, refreshed and approved. His virtues are enshrined in the hearts of his brethren: so let their praise illumine his tablet, and become his perpetual memorial."

Preceding Springfield Lodge, No. 4, and acting as its escort, marched Elwood Commandery, No. 6, of Springfield. After followed Dean's Union Light Guard Band. Next followed Apollo Commandery, No. 1, of Chicago, which acted as an escort to the Grand Lodge of the State of Illinois.

The Grand Lodge concluded the masonic division, which was perhaps the most interesting part of the procession.

The procession having arrived at the cite of the monument, and all things being in readiness for the depositing of the corner-stone, the Mayor of the city came forward and said: —

"Your Excellency — Fellow-Citizens of the United States of America, — We have assembled here to day to record our appreciation of the life and services of an able and faithful statesman. Under yon slight covering lies the dust of Stephen Arnold Douglas. That his burial place may be known to generations yet to come, we propose to mark the spot with an enduring mark of our remembrance and our affection; and that we may do so, the State of Illinois, his adopted mother, has opened her bosom and given forth the material of strength and beauty to aid in this proper work. Here, on this spot selected by himself for his home, will we raise a shaft that shall speak to future ages our gratitude and our remembrance of a life devoted to the cause of our common country; and we will indulge the hope that each morning sun, for ages yet to come, when it shall awaken to life and greatness yon vast and beauteous American sea, shall gild with his blessed beams the pile to be erected here, and cast a halo of protection around this spot made sacred by the dust of an American statesman.

"First in the order of exercises to-day will be the laying of the corner-stone by the Order of Free and Accepted Masons, under the direction of the Grand Master of the State of Illinois."

REMARKS OF THE GRAND MASTER.

The Grand Master Bromwell followed, with the following remarks, during which the corner-stone was raised and held above its place: —

"Fellow-Citizens, Wardens, and Brethren, — Through the great courtesy of the association having in charge the erection of this structure, we are assembled to-day on their invitation, to assist in laying this corner-stone according to our ancient usages. This work we enter upon with cordial earnestness, not only as citizens, desiring to honor the memory of one of the most distinguished statesmen of our country, but as brothers of that ancient craft whose Grand Masters have settled the foundations and set up the cap-stones, according to certain ancient and significant observances, of temples, palaces, and monuments, in every age and in all lands, though more especially as brothers of the Grand Lodge of Illinois, who have long been proud to preserve, in the rolls of the most distinguished names of our brotherhood, that of our illustrious late brother, Stephen A. Douglas, Past Grand Orator, and for many years and until his death, a prominent and active member of our Grand Lodge and companion of the Holy Royal Arch. But of all his deeds and virtues I will not speak; for that grateful task and high honor, to represent the grateful sentiments of regard for him, and which will swell the hearts of these accumulated thousands, has been reserved for a most distinguished orator of the State of his boyhood, whose eloquence will recall, in your presence, that ancient spirit which flamed upon your souls in the masterly oratory of our distinguished and departed brother. Yet I will speak so far as to acknowledge that this fraternity have received this day, from the orator of this occasion, a mark of courtesy for which I can make no adequate return, except to assure him of the cordial remembrance of the twenty-five thousand Masons in the State of Illinois.

"Now, may the enterprise and liberality of those who have undertaken this work be crowned with success, — that this monument may rise to bear the chiseled form of Douglas in the sight of the voyagers upon these great inland seas of the Northwest, as long as starlight and sunbeam shall love to dance upon their crested billows! Ages, and ages upon ages, may the patriot and statesman, and lover of American institutions, come on holy pilgrimage to the soil of Illinois, marked, as it will be, by two such monuments to her distinguished sons — as already the magnates of the nation have twice done — to bow over the ashes which was once the form of their master.

"But as ancient craft faithfully teaches that no important undertaking should be begun without first invoking the blessing of the Grand Architect of the universe and Lord of all, therefore I request all of you now here assembled to join with the Grand Lodge and Grand Chaplain in humble invocation to the throne of divine grace.

"Brother Chaplain, perform your duty."

PRAYER BY THE GRAND CHAPLAIN.

"Almighty Father, we invoke thy blessing upon us, and upon the people of our land. We give thee heartfelt thanks for the good example of thy servants who have finished their course and do now rest from their labors; and for the ability thou hast given us to labor to reproduce their good deeds. We place this corner-stone steadfast and sure, on which to raise a monumental tribute to honor our illustrious brother. May the lesson of his life be read aright by us, and all those who shall come after us. May his virtues be held in future remembrance, and his noble deeds be imitated to the latest generation. May this column arise, till, crowned with beauty, it shall record the honor and glory of a great life, and be the proud monument of an affectionate and grateful people. May this work be completed without hurt or accident to any person; and may all our lives be dedicated to thee, and our abilities used for thy glory, so that when all worldly things shall pass away, and these blocks of stone decay, and the very elements shall melt with fervent heat, our souls may dwell with thee forevermore. Amen and amen."

RESPONSE. — "So mote it be."

GRAND CHAPLAIN. — "Amen."

GRAND MASTER. — "The Right Worshipful Grand Treasurer of the Grand Lodge will now proceed to deposit in the cavity in the corner-stone the coins and other mementoes there to be placed, first reading the list of articles there to be deposited."

The Grand Treasurer then read the list of articles laid in the stone.

The Grand Treasurer then placed in the stone the articles prepared for that purpose, and while guns were fired from a vessel on the lake, and solemn strains of music were played by a band, the stone was lowered gradually into its place; and the usual masonic ceremonies followed.

The concluding prayer was then offered by Rev. Mr. Milburn, as follows: —

"Almighty and everlasting God, we the creatures of the dust, by this grave of the dead, stand uncovered in the presence of the Lord of life. We pray thee grant us such grace that we may come before thee with reverence and humility. O Lord, we render unto thee the tribute of our heartfelt thanks, for this noble heritage, — for this land of ours spreading from sea to sea; for its fruitful orchards; for its abundant cornfields; for its rivers and lakes; for its mountains and valleys, rich with virtue, industry, and piety, sanctified by the labors of noble ancestors, and confirmed by the deeds of patriot statesmen, heroes, and warriors. We bless thee, Almighty God, for the grand gifts of thy providence, and thy favor to us. With sons of noble sires, and brothers of proud and lofty spirits, who have toiled to make this the home of freedom and the land of liberty, where not one soul or body shall clank a chain beneath the stars, and a home where the people of all lands may see men living together in brotherhood and unity of spirit; men who have given their days and nights of patient labor and untiring fortitude; who have sacrificed home, good name, and borne the cavils of the proud, and the hisses of the mob; men who, with eyes fixed upon the future, worked for a good conscience, and the approval of God, — grant that we be not unworthy descendants from such, nor of fellowship with such; and as we come around this monument to-day, may it be with inspirations of pure patriotism; and grant that the love of country may become deeper and stronger and more noble. Here let the storms burst in silence; and as the wild tempest and tumult of war is swept from the land and borne in stillness to the caves, there let the hoarseness of wrath and anger and bitterness abide. May the spirit of love and of sublime devotion to the interests of our common country animate and inspire every man upon this sacred spot. And let the mantle of the illustrious statesman — son of our own soil and brother of our own blood — fall upon the shoulders of the illustrious persons here; and as he wrought clearly and definitely with a single purpose and single aim for the glory and for the good of this land, and the elevation of its homes, and the bettering of the people, so may every citizen here, whether of high estate or lowly position, labor as nobly, with God and the future in his eye, and the welfare of his children in his heart. We beseech thee, our Heavenly Father, let thy benedictions rest upon the services of this hour. By thy almighty providence defend us from accident, from sickness, and from sudden death, and may the God of heaven be our defender and our stay.

"O Lord, our Heavenly Father, the high and mighty Ruler of the universe, who dost from thy throne behold all the dwellers upon earth, most heartily we beseech thee with thy favor to behold and bless thy servant the President of the United States, and all others in authority, and so replenish them with the grace of thy Holy Spirit that they may always incline to thy will, and walk in thy ways. Endow them plenteously with heavenly gifts; grant them in health and prosperity long to live; and finally, after this life, to attain everlasting joy and felicity, through Jesus Christ our Lord. Amen.

"Most gracious God, we humbly beseech thee, as for the people of these United States, so especially for their Senators and Representatives in Congress; and grant that, by their endeavors, justice, peace, and charity may extend and be diffused through this land.

"These, and all other necessaries for them, for us, and thy whole church, we humbly beg in the name and mediation of Jesus Christ, our most blessed Lord and Saviour.

"The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us and remain with us evermore. Amen."

A MASONIC FUNERAL.

BY "CORINNE."

IN June, 1834, a steamer wended its way up the Mississippi. 'Twas in the gray and early morning, and listlessly the curling smoke from the steam-pipes floated away on a still, calm air. The noisy rumbling of the water-wheels ploughing through the rapid current, grated harshly on the ear of the sad hearts on board, for the "dark messenger of death" hovered there. The sunken eye and hollow cheek told but too well of that insidious foe, cholera. And the many little mounds scattered along the river bank, pointed to the lone graves of the western travellers who sleep far from home, victims to that fearful scourge. No loving hand to wipe the death-damps from their brow, or bear to their loved ones the last sad token of their father's undying love.

At this early day, comparatively few steamers plied this mighty thoroughfare, and the pioneers of the little towns hailed with joyful pleasure every one that neared the landing. But consternation assumed the place of joy when it became known that four of the passengers were dead, awaiting interment, and another dying. All were to be left on shore. A litter was hastily prepared to convey the dying man, and carefully they removed him to the only hotel the little village of La Crosse then boasted. He was barely conscious, but a powerful stimulant revived him; and rallying his sinking faculties, he asked if there was a member of the masonic fraternity present. Fortunately the two attending gentlemen and the physician all belonged to that Order. "His dark eye flashed" with an intelligent and thankful expression. He faintly murmured, "Thank God," I shall not die alone;" and then in broken accents he told his mournful story. How the mania to visit the great West had taken possession of him; and against the fond remonstrances of his devoted wife, he left a beautiful home on the banks of the Hudson, and two beautiful children. The tears ran down his wasted cheek as he remembered how long and pleadingly she besought him not to leave her, telling him she had a presentiment ill would betide him; she could not be reconciled, and clung to his neck until the hour of his departure, almost heart-broken. She bade him adieu, saying, "We shall *never*, *never*, meet again." Prophetic words! "Dear friends, I have ten thousand dollars in currency on my person, which I wish sent to her. Oh! my brothers, by the mystery of our holy Order, break the news gently to her. Tell her, ah! tell her, while this poor brain clung to reason, and this fond heart continued to beat, its 'warmest and best pulsations' were for her. The remembrance of her sweet, gentle face will go with me through the dark valley, and light my way to paradise; and the proudest legacy I can bequeath her is the honor of once being the wife of a *Royal Arch Mason*. It robs death of its bitterness to know my brothers are with me in this dark hour, to feel they may go with me to the brink of the 'valley,' and sprinkle the never-dying 'acacia' above my sleeping dust."

He closed his eyes from exhaustion, and his mind wandered. Again he stood in his boyhood's home, and received the approving smile from his proud old father. Once he strolled on the beautiful and romantic banks of the "Highlands," and clasped the lovely form of his beautiful girl wife to his proud, warm breast, breathing in low, gentle tones those fond murmurings of love that floated away in never-dying harmony. Then came from his dying lips the beautiful words of the Psalmist, "I am the resurrection and the life, saith the Lord. Yea, though I walk through the valley and shadow of death, I will fear no evil."

"Pauline, darling, did you put out the gas? 'tis so dark. *My poor, dear wife, Pauline!*" and the echo of that fond name was wafted beyond the "dark river," whose silent banks the dying man had just crossed. The angel of death had beckoned his soul to that far off clime, where he may enter the "grand lodge," the holy of holies, and understand the impenetrable mysteries of the great Eternal.

Rapidly the news spread of the stranger's death, and his desire to have a masonic funeral, which would be the first that had ever been celebrated in the little hamlet. The little church was filled to suffocation; and as the solemn procession entered, robed in their spotless white badges, emblematic of the pure Order to which they belonged, decorated with the beautiful sprigs of living green, bearing the remains of the stranger brother, a feeling of awe crept over me. After the beautiful and impressive service for the burial of the dead had been read, and a brief retrospect of the mournful occasion which had brought them together, the coffin, which was strewn with the early spring flowers, was borne away to its final resting place. There was not one dry eye in the house. Every pulse throbbed with grief for the poor bereaved wife and those tender infants. Oh! how my heart went out to that little band; for her, as with slow funeral tread they bore her husband to the tomb. The band played a soft, sweet funeral dirge, and as the notes floated away on the calm, pure air, bearing the sad tidings, methought I could hear the sorrowing wail of anguish from the broken heart of that poor wife, and the cry of agony from the lips of that loved sister. The forest trees, in their fresh robe of green, waved their majestic branches to and fro, as if bowing in silent grief at the mournful procession, as it entered the newly made cemetery, and placed the bier beside the fresh dug grave.

Then came the sacred and holy words from the chaplain, breathing of faith, hope, and charity, the triune three, — rolling the stone from the sepulchre, — presenting the dead one arisen, anointed, renovated, and purified. Beautiful faith, the glorious effulgence that can never die! Then followed such a prayer as I never before heard. It was not a prayer, but the cry of a naked soul for the bread and water of heavenly life; that God would pour his precious balm upon the afflicted wife, comforting her in this her cruel bereavement. Those strong, proud men bowed their heads and wept. The eloquent sympathy manifested by the clergyman passed with a mesmeric influence to every heart within the compass of his voice.

Then, then the ancient Order of Masonry arose before me in all its solemn, silent grandeur; its profound and classic illustrations; its noble and magnanimous code of laws, grander and more lasting than those of the Roman Senate, which have been for ages the standard of the world. An Order that is unapproachable, but in its silent mysteries moves an army of "ministering angels," whispering hope to the despairing, consolation to the sorrowing, and redemption to the lost; waking in the soul of the poor widow a song, thrilling with almost seraphic joy, whose music will chime through her heart forever. When she feels the sombre shades of death's shadow creeping over her threshhold, to steal from her fond embrace all that renders life a charm, *all, all* that makes a sunny spot to her in the *wide, wide*, world, then comes this angelic band of brothers, pouring into her broken heart those sweet words of comfort that can only be felt or expressed by a masonic brother. They push away with their gentle hands all the thorns that intercept her pathway. They think for her; they act for her; they are father, mother, sister, and brother.

Oh! the talismanic power of kind words uttered by sympathetic friends, in the unfeigned, unmistakable tones of disinterested friendship. It helps the poor, lone wife to push her weary way through all the realms of thought to the *House of God, beautiful in poetry*, and to breathe in softest numbers those delightful dreams of peace the mystic brotherhood teach by their noble, generous, and sterling virtues.

None may ever know the deep veneration and almost holy awe we entertain for that august and truly wonderful organization, which traces its honored and ancient lineage to the grand Temple of Solomon, being a *crystalization of worship*.

They point her weary heart to that beautiful land dressed in living green, and the hosts of the redeemed walking therein. In sickness, poverty, and death, they throw a mantle of sympathy and love around her, shielding her lone heart from those grim monsters, want and woe, and opening to her woman's vision an exalted, noble, and generous view of life, by stifling the cry of anguish that is wrung from her lacerated heart, bidding her hold sweet communion with her "sainted dead." Her children are their especial care, to counsel, advise, and befriend.

And thus the stranger brother was put away to sleep, far from the beautiful home he loved so well. No gilded funeral car, with richly caparisoned horses, bowing their plumed heads, or a long line of elegant carriages filled with mourners, followed his remains to their last resting-place; but a little devoted band of "Masons," whose warm hearts poured a precious libation upon the "altar" of their sacred principles, more precious, more acceptable, because unknown. "He fell among them a stranger, and they took him in; naked, and they clothed him with the bread of heaven."

A beautiful and touching letter was received in due time from the poor wife, fraught with so refined expressions of woe, that angels might weep with her in her great affliction, but *blessing*, forever *blessing* the noble souls who cared for her poor husband, and followed him to the "silent tomb."

Who can look upon them but as a divine Order, implanting those true principles of Christian charity in the hearts of all.

To know one is a worthy brother endears him to all. He may command their time, their purse, aye, their life, almost.

May the true beauties of Masonry thrive in every heart, and every Mason emulate their beautiful and holy teachings. Then shall their days be crowned with blessings, and from the hoary mountain-peaks of a well-spent life, their souls shall stretch themselves into the higher and better life; shall catch a glimpse of the city of sapphire, and jasper, and gold; and as the light comes streaming through the open door of the grand Temple, revealing the mighty secret, they shall hear the celestial balls pealing forth the joyous welcome, "*Come, come, come*, ye blessed of my Father." — *Railroad Journal.*

PRACTICAL RULES.

A VISITING brother may object to the Master, or in open Lodge, to the advancement of a candidate; the Master of the Lodge may consider the objection, or the reasons for the same, if given, and act his pleasure; but the objection of a visitor is not sufficient to stay the advancement of a candidate.

When a candidate for initiation is rejected, his petition is dead; and if he desires to petition again he must do so anew.

A petition once referred must be balloted upon, whether the report upon it be favorable or unfavorable. In other words, when a candidate petitions, he asks to be admitted, *if found worthy*. He thereby invites the Lodge to determine upon that fact, which can only be ascertained by spreading the ballot.

It is a masonic offence — a violation of ancient law — for any brother to ask, or for any brother to give, a reason for casting a black-ball in any case, or for any purpose whatever.

Where a Lodge has ceased to exist, its entered apprentices and fellow crafts may petition any Lodge within whose jurisdiction they may reside for the other degrees.

If a brother presents a paper as the *bona fide* petition of the supposed applicant, without his knowledge or consent, he is liable to such lawful punishment as the Lodge may see cause to inflict.

A petition once referred cannot be withdrawn. But a paper presented as a petition without the knowledge or consent of the supposed applicant, is not a petition but a forgery, and as soon as the Master ascertains such to be the fact, he should declare all the proceedings in relation to it void from the beginning.

If a brother, while under sentence of indefinite suspension, is charged with matters requiring immediate trial, the sentence can be so far suspended as to permit him to be present at the trial. Self-defence is an inherent right.

A visitor cannot be admitted where any member objects, and in such a case it would be unwise to receive his petition. If we were W. M. we should decline to receive it. — *Trowel.*

GRAND LODGE OF NEW HAMPSHIRE.

The Annual Communication of the M. W. Grand Lodge of Free and Accepted Masons of the State of New Hampshire, was held in Concord last month, M. W. Grand Master Hon. J. Everett Sargent in the East. The Grand Lodge was opened in ample form with prayer by W. and Rev. William Morse of Franklin, one of the Grand Chaplains. After unimportant routine business, the Grand Master delivered his annual address, from which it appeared that six new Lodges had been authorized during the preceding year, — at Bristol, Sanbornton Bridge, Candia, Andover, Grafton, and Hinsdale. The Order throughout the State was represented to be in a condition of marked prosperity. At the close of his address, which was pre-eminently characterized by its strict adherence to the ancient landmarks of the Order, the Grand Master declined re-election for the ensuing year as a candidate for Grand Master.

After the transaction of business, of interest only to "brethren of the mystic tie," the Lodge was called off until two o'clock. Upon re-assembling, the following officers were elected for the ensuing year: —

John H. Rowell, Franklin, M. W. G. M.; Alexander M. Winn, Farmington, R. W. D. G. M.; John R. Holbrook, Portsmouth, R. W. S. G. W.; N. W. Cumner, Manchester, R. W. J. G. W.; John Knowlton, Portsmouth, Grand Treasurer; Horace Chase, Hopkinton, Grand Secretary; William P. Walker, Portsmouth; Franklin McDuffee, Rochester; Rufus L. Bartlett, Manchester; Charles H. Burns, Wilton; J. W. B. Clement, Franklin; John Blackmer, Sandwich; Edward Gustine, Keene; John Young, Jr., Sunapee; Thomas J. Smith, Wentworth; Henry O. Kent, Lancaster, District Deputy Grand Masters; Washington Freeman, Portsmouth; Thomas Snow, Great Falls; Edward Parker, Nashua; Warren Pratt, Wilton; John A. Harris, Concord; J. W. Dearborn, Effingham; Jessiniah Kittredge, Walpole; Albert S. Waite, Newport; Hiram Clark, Plymouth; Benjamin F. Hunking, Lancaster, Grand Lecturers; Elisha Adams, Concord; William Morse, Franklin; Solomon Laws, Marlborough; J. H. Gilmore, Concord; G. W. H. Clarke, Newmarket, Grand Chaplains; William Barrett, Nashua, S. G. D.; Francis A. Perry, Keene, J. G. D.; Aaron King, Nashua; E. F. Lane, Keene; Eli Dodge, Newbury; Hiram Clark, Plymouth; L. W. Clark, Manchester; Jacob D. March, Nashua, G. Stewards; Josiah Stevens, Jr., Concord, G. Marshal; L. W. Nichols, Concord, G. Sword-Bearer; O. A. Woodbury, Nashua, G. Pursuivant; George L. Reed, Concord, G. Tyler.

At the Annual Convocation of the M. E. Grand Royal Arch Chapter of New Hampshire, holden in Concord, Tuesday, June 12, the following officers were elected and installed: —

Thomas E. Hatch, Keene, M. E. G. H. P.; N. W. Cumner, Manchester, E. D. G. H. P.; D. R. Marshall, Nashua, E. G. K.; Lewis Woodman, Claremont, E. G. S.; John Knowlton, Portsmouth, G. Treas.; Horace Chase, Hopkinton, G. Sec.; James Adams, Candia, G. Chaplain; John A. Harris, Concord, G. Capt. of the Host; Thomas Spurlin, Dover, G. Pr. Sojourner; Jacob D. March, Nashua, G. Royal Arch Captain; A. D. Smalley, Lebanon, G. Master of 3d Veil; D. R. Burnham, Plymouth, G. Master of 2d Veil; W. R. Martin, Portsmouth, G. Master of 1st Veil; W. B. Kimball, Peterborough, S. G. S.; George H. True, Manchester, J. G. S.; George L. Reed, Concord, G. Tyler.

At the Annual Convocation of the Grand Council of Royal and Select Masters of New Hampshire, holden at Concord, Wednesday, June 13, the following officers were elected: —

Charles A. Tufts, Dover, M. Ill. G. M.; Lewis Woodman, Claremont, R. Ill. G. M.; John R. Holbrook, Portsmouth, Ill. G. M.; D. R. Marshall, Nashua, G. Treas.; Thomas E. Hatch, Keene, G. Recorder; George H. True, Manchester, G. Capt. of Guard; Luther W. Nichols, Concord, G. Conductor; Thomas J. Sanborn, Concord, G. Marshal; John A. Harris, Concord, G. Steward; John D. Patterson, Manchester, G. Chaplain; Charles A. Robinson, Concord, G. Sentinel.

HINTS ON THE REFORMATION OF CERTAIN ERRORS.

Many persons are deluded by the vague supposition that our mysteries are merely nominal; that the practices established among us are frivolous; and that our ceremonies may be adopted or waived at pleasure. On this false foundation, we find them hurrying through all the degrees of the Order, without adverting to the propriety of one step they pursue, or possessing a single qualification requisite for advancement. Passing through the usual formalities, they consider themselves entitled to rank as masters of the art, solicit and accept offices, and assume the government of the Lodge, equally unacquainted with the rules of the institution they pretend to support, or the nature of the trust they engage to perform. The consequence is obvious; anarchy and confusion ensue, and the substance is lost in the shadow. Hence men eminent for ability, rank, and fortune, are often led to view the honors of Masonry with such indifference, that when their patronage is solicited, they either accept offices with reluctance, or reject them with disdain.

Masonry has long labored under these disadvantages; and every zealous friend to the Order must earnestly wish for a correction of the abuse. Of late years it must be acknowledged that our assemblies are in general better regulated; of which the good effects are sufficiently displayed in the proper observance of the general regulations.

Were the brethren who preside at our meetings to be properly instructed previous to their appointment, and regularly apprized of the importance of their respective offices, a general reformation would speedily take place. This conduct would establish the propriety of our government, and lead men to acknowledge that our honors were deservedly conferred. The ancient consequence of the Order would be restored, and the reputation of the Society preserved. Till prudent action shall distinguish our title to the honors of Masonry, and our regular deportment display the influence and utility of our rules, the world in general will not be led to reconcile our proceedings with the tenets of the profession. — *Bennettsville, S. C., Journal.*

MASONRY IN BRAZIL.

A Correspondent of the "St. Louis Republican," writing from Brazil, says: —

> In Rio, I found many Freemasons, not only foreigners, but citizens; and, though Catholic countries are generally regarded as averse to this institution of a remote antiquity, yet it is in great favor with many Brazilians, and has several working Lodges in the capital, — more French than York in their operations, but essentially the same, and recognizing the same great outlines of humanity. I used to think that where society was properly organized and enlightened, there was no special use for such brotherhood, but the anarchy of civil war taught me its great benefit. And, indeed, but for "brethren tried and true," I should have fallen like many other citizens, innocent and unsuspecting, by the hands of assassins. Of this I do not want to speak now. But it is gratifying to know that there were men partizan, but genuine Masons, — so blinded with passion, that they neither regarded God nor feared the devil, at a time when all law was trampled under foot, — who yet recognized the mystic sign, and spared a brother's blood. I know there were others who sunk the brother in the party, and gave up to a faction "what is designed for mankind." But then I have the satisfaction of believing that Masonry mitigated many of the horrors of that unnatural strife, — especially in neighborhoods, — and did much to restore the union of hearts and union of States. Its unseen presence was everywhere an angel of mercy, stepping in between the wrong-doer and his intended victim; often frustrating the wickedness of men, who, under the guise of patriotism, rioted in malice and robbery, or converting ferocious enemies into strange protectors, — a wonder and a mystery to all but the initiated in the dark hours of general massacre.

The Grand Master has no power to grant a Dispensation to fill a vacancy in the office of W. M. or of S. W. while the office of J. W. is not vacant. — *Decisions of Grand Master of Maine.*

THE RELIGION OF MASONRY.

By M. W. Br. Hazlerigg, Indiana.

It has sometimes been said, even by learned masonic writers, that Masonry was not religion, nor do we now propose to say it is; but we do propose to place it in its proper position, and leave to others, for the present, to say what it is. That all professed Masons are Christians, no one will maintain. That, however, is not the fault of Masonry, but the frailty of human nature; and I suppose the number is few that would maintain that all professors of religion are Christians. That they are not is not the fault of the Church or Christianity; her teachings are pure and holy, and, if practiced by all, would be productive of quite different results from what are sometimes witnessed. Even so with Masonry. I apprehend that no one will doubt the verity of the Christian religion, because one of the chosen twelve, in an unguarded and unfortunate moment, denied his Master; nor the authenticity of the apostolic character, because another of the twelve, yielding to the temptations of Satan, betrayed the Saviour. The history of the world teaches us that man, in his most improved estate, is the subject of frailties, weakness, and error; and, though he may be almost constantly under the teachings of virtue, morality, and religion, yet, in some unguarded moment, he falls by the wayside. So it is with both members of the churches and of the Lodges; yet religion and Masonry, I hold, are blameless in that respect.

It is not strange that different theologians should use different language to convey their ideas of what constitutes religion; nor should it be thought more strange if every masonic writer should not use exactly the same words to define a good Mason. A learned and inspired writer has said, that "Pure religion, and undefiled before God and the Father, is this, to visit the fatherless and the widow in their affliction, and keep himself unspotted from the world." This definition is not only simple, but comprehensive enough to embrace man's entire duty to his Creator, his neighbor, and himself, and by the performance of which, he will, so far as any act of his will do it, make himself a good Christian.

A writer, about the beginning of the present century, well said, "A good Mason is an honest man; one who duly pays his duty to his great Creator; one who strives by honest industry to excel in that trade, profession, or science, he is called to; one who is just in all his dealings and dependencies, cultivating his mind and behavior with social adepts and brotherly benignity in all the duties of life; one who would willingly do to all men as he would have them to do to him." This definition embraces the golden rule. Obedience to it will do to live by: it will do to die by. It is Masonry in its pure and unadulterated form; it is the Masonry taught in our Lodges, and it ought to be practiced by all.

Almost the first lesson taught every initiate is, that he should never use the name of Deity but with that reverential awe which is due from the creature to his Creator, — to implore his aid in all his laudable undertakings, and to esteem him as the Chief Good. This is taught and re-taught, impressed and re-impressed upon him in every stage of his progress, from the ground-floor to the summit of ancient craft Masonry; and if he does as he should do, practice the lessons thus taught and inculcated in the most solemn and impressive manner, what else can he do to make himself as near perfect as fallible mortals can make themselves? We do not intend by these parallels that any one shall infer that Masonry was ever intended to take the place of, or become antagonistic to the church; not at all; we only wish to place her in her true and proper position, that she may occupy the ground to which she is justly entitled. We only aspire to be co-laborers with all whose object is to elevate man to that high destiny for which Nature's God intended him.

The field of operation is sufficiently extensive to admit of all who wish to engage for the noble work of elevating the human family, and the demand for laborers so great, that the prayer of all good Masons is, that the Lord of the vineyard would send more laborers into the field, for lo! the harvest is great and the laborers few. They are always willing to admit as co-laborers all associations whose object is to ameliorate the condition of man, and elevate him to that high destiny for which his Creator intended him, not only in this world, but also in the world to come.

We know it is said, and with shame we acknowledge but too truly said, that professed Masons sometimes violate both the laws of God and man; but we know these violations are not the teachings of the institution, but in direct and palpable conflict with her every rule and precept from first to last. We know that bad men have found their way into most, if not all, associations of men, from the chosen twelve to the churches and Lodges. It affords us no pleasure to refer to these frailties of our race, and we only do it here to show that our institution is only having her portion of the weakness of human nature, and that she should not be held to a more strict rule of accountability than her cotemporaries. We revile none, nor upbraid them because they have been imposed upon by unworthy members, but will say, that we are ready to be punished for any offence, when none but the guiltless inflict penalties.

NEW ENCAMPMENT AT KEOKUK, IOWA.

A NEW Encampment of Knights Templars was constituted at Keokuk, Iowa, on the 12th of September, under the name of "Damascus Commandery." The ceremony was performed by the Grand Encampment of the State, Sir William Leffingwell presiding, by whom the officers were also installed. At the conclusion of these ceremonies, "a very

fine address was delivered by Dr. Edward A. Gilbert, of Dubuque, the Deputy Grand Commander. The address gave a brief but exceedingly interesting history of the Orders of Knighthood, and their influence on the civilization and progress of society, and was a production showing much eloquence and extensive historic research. The occasion was wound up by an eloquent and beautiful supper, such as the ladies of Keokuk know so well how to get up."

The following are the officers of the new body: Sir Robert F. Bower, Eminent Commander; Sir Henry K. Love, Generalissimo; Sir Guy Wells, Captain-General; Sir Henry W. Woods, Prelate; Sir Campbell K. Peck, Senior Warden; Sir David B. Smith, jr., Junior Warden; Sir Isaac C. Wykoff, Warder; Sir George M. Seaton, Treasurer; Sir James H. Barker, Secretary; Sir John Given, Standard-Bearer; Sir Hampden Buel, Sword-Bearer; Sir Henry Polser, Sentinel; Sir Robert Worster, 1st Guard; Sir Marcus W. Westcott, 2d Guard; Sir Howard Tucker, 3d Guard.

DEDICATION AT TAUNTON.

THE new and beautiful Masonic Hall, recently fitted up by King David's Lodge at Taunton, was publicly dedicated by the M. W. Grand Lodge on Tuesday evening, September 25, in the presence of a large assemblage of brethren and their ladies. There were probably not less than three hundred persons in the hall and corridors; every seat was occupied, and many were obliged to stand; but, notwithstanding this inconvenience, the strictest silence and attention were secured by the interest of the ceremonies and the accompanying music. The first were admirably and impressively performed by Grand Master DAME, assisted by his officers, and the latter by a select choir, Br. Thorup of New Bedford presiding at the organ, and performing his part of the ceremonies with fine taste and effect. At the conclusion of these services, the Rev. Br. CHARLES H. TITUS (Grand Commander of the Grand Encampment of Massachusetts and Rhode Island) was introduced, and delivered an excellent address on the character and practical working of the institution. The speaker occupied about twenty minutes, and was listened to with marked attention and satisfaction. The Grand Lodge then retired, and soon after the company were formed in procession and conducted to the banqueting-hall, which had been *extemporized* and tastefully fitted up in the large depot by Br. L. L. Tarbell of this city, the caterer for the occasion. It is not necessary to say that the tables were tastefully and bountifully spread, or that they presented a brilliant and inviting appearance, for the high reputation of the caterer is a sufficient assurance of this.

Several pithy and appropriate speeches were made at the tables, when they were cleared and the hall prepared for dancing, which pleasant enjoyment was continued to a late hour, when the company separated.

The new hall is one of the most convenient in the State, and is richly and appropriately furnished. The Lodge itself is in a highly prosperous condition, with a large membership.

JAMES OTIS LODGE, BARNSTABLE.

This new Lodge, which has been working the past year under dispensation, was formally constituted, and its officers were installed, by the M. W. Grand Master, on the 21st of September last. The installation services were public, and took place in the large Agricultural Hall in the presence of some two hundred ladies and gentlemen, including a large number of brethren from the neighboring Lodges. They were performed by Grand Master Dame in his usual effective and appropriate manner; at the conclusion of which, he addressed the officers and members of the new Lodge on the character and importance of the duties they had assumed, and was followed by Past Grand Master Parkman in an excellent address to the audience. The Grand Lodge then retired, and were soon after escorted to the banqueting-hall, where a very pleasant hour was spent in company with the ladies; at the expiration of which, the party, numbering some fifty or sixty couple, returned to the Agricultural Hall, and concluded the festivities of the evening in dancing.

We are happy to add that the new Lodge has done its full share of work the past year, that it is in excellent hands, and that its future prospects are most encouraging. The officers installed are as follows: George Marston, Master; Elijah Lewis, 2d, S. W.; Elisha Jenkins, J. W.; Oliver M. Hinckley, Sec.; Thomas Harris, Treas.; Freeman H. Lothrop, S. D.; Silas H. Murdock, J. D.; Otis Hinckley, Senior Steward; William C. Spring, Junior Steward; Rev. Seth B. Chase, Chaplain; George A. King, Marshal; Gorham Hallett, Tyler.

OBITUARY.—BROTHER JESSE SMITH.

At a Regular Communication of Essex Lodge of Ancient, Free, and Accepted Masons, held at Masonic Hall, on Tuesday evening, Sept. 4, 1866, it was *Voted*, That the following preamble and resolutions be entered upon the records of the Lodge, and a copy sent to the family of our late brother, Jesse Smith.

Attest, Thomas H. Lafavour, *Secretary*.

From time to time we are reminded of the stern reality that death has entered our circle, and taken from our midst, to that undiscovered country from which no traveller has ever returned, some one of our members, bound to us by the most intimate ties of fraternity.

Our worshipful brother, Jesse Smith, was born in the town of Ipswich on the 12th of December, 1789, and was admitted to Essex Lodge June 11, 1816. He died on the 4th of July, 1866, aged seventy-six years, six months, and twenty-three days, having been a member of our institution upwards of half a century. He was elected W. Master of the Lodge in 1823, and such was the modesty of his character, that he declined a second election; and upon the revival of Masonry, after the anti-masonic persecution, he was induced to overcome his natural diffidence of character, and sacrifice his own wishes to what his brethren considered the best interest of Essex Lodge, and he was again elected W. Master in 1845 and 1846, retiring from office as soon as the Lodge could place its honors in the hands of younger members.

Among his fellow-citizens he was honored and respected, and beloved by all who knew him. In his particular profession, he was enabled to bring to it a clear mind, by which he secured the confidence of many a brother as he sought his course over the perilous ocean.

As a Christian, he possessed great simplicity and modesty of character, a generous nature; and ever exemplified in his daily life the truth and sincerity of his Christian profession. Therefore—

Resolved, That, in the death of our late brother, Jesse Smith, we mourn the loss of a true-hearted brother, of a steadfast friend, and of a true and exemplary Mason; and although he has been called from the bondage of earth to the untried realities of another world, we rejoice in believing him fitted by faith in God, and polished by a well-ordered life for the Great Master's use in the Temple above.

Resolved, That we deeply sympathize with the family of our deceased brother; and we tender to them the assurance of our sincere participation in their great sorrow.

James Kimball,
Mark Kimball, } *Committee.*
Samuel B. Buttrick,

Salem, Sept. 4, 1866.

MASONIC CHIT-CHAT.

Death of Hon. David Wilder. — This well-known brother died at his residence in Leominster during the past month, at the advanced age of 88 years. He was, in the prime of life, an active and useful citizen, a friend to education, and a most estimable man.

He represented the town of Leominster in the Legislature in 1809; and subsequently was elected to both branches of the same; was a member of the Executive Council under Gov. Everett; State Treasurer from 1837 to 1843; and had held other important offices, always discharging his duties in a manner that won the respect and friendship of all with whom he had business.

He was in early life admitted into the masonic institution, and up to a late period sustained many of its active offices. We think he was a Past Master of Aurora Lodge, and was the first High Priest of the Chapter at Fitchburg. He was at one time tendered the office of Grand Master, but declined it on account of his public and business engagements. The Lodge in his native town bears his name.

New Lodges. — At the Quarterly Communication of the Grand Lodge of this State on the 12th of September ultimo, Charters were granted for Charles W. Moore Lodge, Fitchburg; James Otis, Barnstable; Adelphi, South Boston; and Artisan, Winchendon.

The R. W. Br. George F. Gouley has been appointed by the Grand Master Grand Secretary of the Grand Lodge of Missouri, in place of Br. O'Sullivan, deceased.

A Useful Book. — We are indebted to R. W. Br. T. S. Parvin, Grand Secretary of the Grand Lodge of Iowa, for a copy of the revised edition of the Constitutions of that Grand Body, as compiled by himself. In addition to the Constitution and By-Laws of the Grand Lodge of Iowa, it contains the Ancient Constitutions; a brief Compendium of Masonic Law; Decisions by the Grand Lodge; a Model Code of By-Laws for Lodges, &c., with a copious index. The compilation is exceedingly well done, and the work must be invaluable to the Lodges and brethren of the jurisdiction for which it is particularly designed.

Henry Price Lodge, of Charlestown, has recently published its By-Laws in a very beautiful little volume, with a portrait and well prepared memoir of Mr. Price, by R. W. Br. G. W. Warren, to whose politeness we are indebted for a copy. We are happy to know that the Lodge is in a very flourishing condition, and in fine working order.

Army-made Masons. — Instead of troubling our brains to find something about which to have contentions and dissentions, let us cultivate peace, union, and brotherly love. Treat these army-made Masons, whose Lodges have ceased to exist, just as we do all other unaffiliated brethren; and when they wish to affiliate, let them petition the proper Lodge for membership, setting forth in their petition the reason why it is not accompanied by a dimit (the dissolution of their Lodge, or whatever the facts may be), and if the Lodge to which their petition is presented, is satisfied with the facts as stated, and find the brother otherwise worthy and well qualified, they will admit him; otherwise not, and he will remain an unaffiliated Mason. — *Grand Master, Indiana.*

Expulsion Forever. — We find the following by Br. Reynolds in the "Trowel" for last month. It is in agreement with the view taken of the same point in our leader for the present month: —

"Our Lodge expelled a brother *for life*: can that be done?

"All expulsons from all the rights and privileges of Masonry are for life, unless the proper authority sees fit to re-instate. The mere saying *for life* is only a more emphatic mode of expressing displeasure, but does not alter the legal status of the matter in any way whatever."

"**Godey's Lady's Book**" for October is beautifully illustrated, and full of interest for the ladies.

Templarism in Pennsylvania. — Br. Alfred Creigh of Washington, Penn., has prepared a minute and elaborate history of Templarism in Pennsylvania from 1797 to the present time, which he proposes to publish at $2.50 for the volume. Subscriptions will be received by him as above.